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DIVINITY.

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THE BENEFITS OF SELF-REFLECTION :

A Sermon :

BY THE REV. T. GALLAND, A. M.

“I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.”—*Psalm cxix, 59, 60.*

TRUE religion is always essentially the same: wherever it operates, it produces the same dispositions of heart, and prompts to the same line of conduct. The passage we are now about to consider is amongst those numerous ones which might be brought forward from Old Testament Scripture, and especially from the book of Psalms, to prove that the religion of the heart, the power of vital godliness, and the life of God in the soul of man, were not unknown, nor unfelt, in that age of ceremonial observances. We are presented in the text with several striking features in the character of a truly religious person, which we shall hold forth to your view and imitation in the order in which they there arise. We shall then consider, in the first place, the nature and importance of serious thought and reflection; and, secondly, the wise and saving measures to which these naturally lead.

First, then, by serious thought we mean that earnest attention which a man begins to pay to the state of his heart, and the course of his conduct among his fellow men, when first he recognises the eye of God, his Maker and his Judge, as continually upon him; and to be duly impressed with the awful truth, that for all transgressions unrepented of, and still persisted in, his Lord will one day most assuredly call him to judgment.— Considerations like these, brought home to his mind by the influence of the Holy Spirit, check him in his mad career of sin and folly, and arrest his progress in the downward road.— Being awakened to a deep concern about the interests of his soul, he esteems it an “evil and bitter thing,” not only to have indulged in more open and acknowledged sins, but even to have lived in habitual carelessness about eternal things, and forgetfulness of God. Solemn thoughts and inquiries of this description pass through his spirit, and penetrate his immortal soul: “How do matters stand between me and God, the righteous judge?—

Are my ways such as will bear the strict examination which they must undergo at his dread tribunal? Does my course of life agree with his commandments, and am I walking daily in his faith and fear? I feel that I cannot any longer act the part I have too long been acting in reference to my spiritual interests. Too long, alas! have I been either altogether indifferent on such subjects, or, if led to occasional reflections upon them, have gone no farther, in a practical attention to them, than the conviction of being in the wrong, with some incipient resolutions towards a future reformation! But as I am every moment liable to the stroke of death, so I am aware that, dying thus, my prospects for eternity are awful in the extreme. It remaineth, therefore, that, without a moment's farther delay, I must turn to the Lord, and fall prostrate before 'the throne of the heavenly grace,' confessing my sins with deep humiliation, and earnestly imploring the extension of mercy to my guilty and wretched soul!" That man "thinks on his ways" to some purpose, and affords satisfactory proof of a real work of grace upon his heart, who thus brings to mind the long neglected, yet awful, realities of personal guilt, and righteous judgment, and eternal fire; and is led to ask, in the spirit and in the language of the trembling jailer, "What shall I do to be saved?" Oh, it is a sight which angels delight to witness, when they observe a returning prodigal inquiring after his Father's house, and seeking, in exchange for the husky vanities of this world, the living bread which cometh down from heaven! Never do they ascend with swifter wing, or more joyful haste, to the courts of heaven, than when it is their business to announce, "The dead is alive, the lost is found!" We discern hopeful symptoms in such a one; we notice in him "things that accompany salvation;" he is no longer careless and inattentive respecting the concerns of his soul! Behold, he prayeth—he weepeth—he truly and earnestly repenteth of all his sins!

It needs no laboured arguments to prove the indispensable necessity of such serious thought upon our ways as has now been described. It is the first step on the ladder which reaches from earth to heaven; it conveys us out of the broad road, which leadeth to destruction, into the narrow road, which leadeth unto life: and as its importance is manifest in the outset, it is equally so through each succeeding part of the Christian's course on earth. It is well for professors to be much in the habit of serious thinking upon their ways, of examining the motives and tendencies of their actions, and of imploring the needed assistance of the Spirit, to make manifest the secrets of the heart, and display their real character and state. Sin has its deceitfulness, and our hearts a deceivableness, or proneness to deception, answering thereto; and never are we safe but when we

can say from the ground of the heart, "Search me, oh God, and try me; and see if there be any way of wickedness in me, and lead me into the way everlasting." It may here be proper to notice, that our peculiar economy, as a religious people, is, in this point of view, of no small spiritual advantage to us. An individual, who has reason to think that his leader will, once a week, closely inquire into his state, and not be content with common-place generalities, will find this circumstance very stimulating to the cultivation of such habits of self-inspection and serious thought, without which there can be no progress in vital godliness, nor growing maturity for heaven. It is also worthy of observation, that the word here employed, according to its radical meaning, signifies *one thing superadded to another*; consequently a *train of thought*, a habit of serious reflection, sedulously cultivated, and uninterruptedly sustained. Hence the word, in the Hebrew language, is employed to signify, in its application as a verb, *to embroider*, and, as a noun, *embroidery*: and as a work of this description requires careful attention in its execution, and has beauty and splendour for its object, we may bring from hence an appropriate simile, to impress upon us more vividly both the *closeness of attention* which a habit of serious thought requires and implies, and the *moral beauty and excellence* of the character which is formed on such a plan.

It is our painful duty, however, to observe, that, hopeful as serious thought undoubtedly is, and pleasant as are the prospects to which it gives rise, of future excellence and maturity of religious character in the cases where its commencement is observed, there are too many, upon whose minds good impressions have been made, who hesitate and pause a little in their mad career, but yet are fatally induced to turn away their eyes from the things which make for their eternal peace. For a while, indeed, they thought upon their ways, and were persuaded of the folly and danger of farther continuance in them: they trembled when their own conscience in secret, or the faithful minister in the great congregation, "reasoned" with them "of righteousness, temperance, and a judgment to come." But after all this, they resolved to continue in the dangerous courses they had too long prosecuted, or, what is tantamount to this, they did not, with sufficient steadiness and perseverance of determination, resolve to renounce them: they mixed again in the pleasures and vanities of this transitory world, and turned away from the holy commandment delivered unto them, as if too strict and precise for their adoption. Such, then, was the unhappy result of hopeful beginnings, and thus they suffered those serious impressions to vanish away, which might have directed them into the ways of wisdom, and led them in right paths. Were it to be inquired of such characters, large multitudes of whom we have, alas!

too solid reason to fear are now lamenting, in blackness of darkness and sad despair, that ever they drew back unto perdition,—we repeat it, were the inquiry to be made of these, to what particular cause they attributed their inconstancy and their folly, many a one would doubtless answer, “I was not diligent in treasuring up in my heart the word of God, and my delight was not in the law of the Lord. Hence ‘the powers of the world to come’ ceased to affect my heart; and those deep and lively views of eternal things, with which I once was favoured, faded away from my mind. I lacked the ‘sincere milk of the word,’ which alone could cause my soul to flourish in the life of God. I was not armed with ‘the sword of the Spirit, which is the word of God,’ against the assaults of the *enemy of souls*; and therefore could not ‘keep myself from the paths of the destroyer.’” In order, therefore, that none of us may ever have cause for a mournful retrospect of this description, let us proceed to consider,

II. The wise and saving measures to which serious thought naturally, though not necessarily, leads.

“I thought on my ways; I turned my feet unto thy testimonies.” The word of God has, in this psalm, various significant appellatives, whereby its several uses are commended unto us. (See Benson, in preface to 119th psalm.) In the passage before us it is denominated “*testimonies*;” an expression very appropriate in the connexion wherein it stands, because it is here that the Lord *testifies* to the individual, whose mind has by reflection been disposed to inquire respecting the course he should in future pursue, and points out to him the shining path of life and felicity. In the words of the text, the psalmist presents himself to view as a poor wanderer from right paths, who had long inconsiderately pushed forward in the downward road; at last, however, he stops, under a lively sense of his ignorance and helplessness, asks whither he should turn his steps, and directs his attention to the oracles of God. “I have declared,” says he, (verse 26,) “my past ways; and in mercy thou hearest me: teach me thy statutes.” “I am a stranger in the earth: hide not thy commandments from me.” And what, indeed, is at once more natural and reasonable, than that, when persons feel themselves in great and awful error on points so momentous as those which religion involves and includes, they should betake themselves to the sure word of the living God, in order to have all those inquiries, which such a situation will readily suggest, answered and satisfied from so decisive a quarter. Well then might the psalmist say, “I thought on my ways, and turned my feet unto thy testimonies;” and the man in whom the convincing Spirit works, and whose heart is obedient to that heavenly working, will be led on in precisely the same way. It is to the Bible

that such a one repairs for authentic information on those subjects, on which he now feels so deeply interested. He strives to acquaint himself with its meaning, by a diligent perusal of its contents, by reference to the most approved expositors, by punctual attendance upon a sound and faithful ministry of the word, and by earnest prayer to the "Father of lights" for such a blessing upon the use of all these means, that he may "not walk in darkness, but have the light of life." Thus does the serious inquirer in religion make proficiency in spiritual knowledge.—First on one point, and then on another, satisfactory light is communicated to his mind, and all his goings are established. It is with great propriety that he can adopt the language of this very psalm, and say, "Thy word have I hid in my heart, that I might not sin against thee; and through thy commandments I get understanding, and" thus I detect "and hate every false way." Nor does the word of God ever lose its supreme interest and preciousness in the estimation of the believer. It is continually "a lamp unto his feet, and a light unto his path;" a rock of inviolable safety from the assaults of every foe; a never-failing spring, from whence he derives his most exalted pleasures, and his richest consolations. Is he in heaviness through manifold temptations? Here he meets with exceeding great "and precious promises;" in the appropriation of which, by faith, he renews his strength, and is enabled to go on his way rejoicing. It is no wonder, therefore, that with holy gratitude and joy, he claims "the statutes of the Lord as his heritage for ever;" and feels that the "lines are fallen unto him in pleasant places;" yea, "that he has a goodly heritage."

Sincere and faithful souls, who thus value and enjoy this sacred treasure of the word of God, experience its full transforming power; they "delight in the law of God after the inner man," and are enabled to walk in the way of his commandments. Their character, in this respect, is strikingly drawn in the commencement of the psalm:—"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." And that such should be the case is not difficult to be accounted for on obvious principles. The human mind is moulded into a frame, which corresponds with the topics, to which its attention, for some length of time, is earnestly directed. This is a truth which experience in general abundantly proves. If, therefore, our spirits, in their contemplations, and in the exercise of their affections, be much engrossed by Scriptural topics, they will be thrown into a Scriptural mould. A constant and serious perusal of the sacred volume will assuredly lay open the mind to the lively and powerful impression of those infinitely momentous

and delightful subjects on which it treats, and dispose the individual that pursues this course to such a line of conduct as it at once so authoritatively and so attractingly prescribes. The third clause of our text then follows in a natural and beautiful sequence:—"I made haste, and delayed not to keep thy commandments."

That such should be *the order* and *the result* of divine operations in those minds which happily yield to their influence, is in conformity with the grand end which the Lord had always proposed to himself in his dealings with mankind. He raised up the Israelites of old, and distinguished them by such peculiar favours, "that they might observe his statutes, and keep his laws." (Psalm cv, 45.) His beloved Son became incarnate in our nature, and "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The great design of God, in all ages, and by all his varied dispensations, has uniformly been to raise up unto himself a holy seed, a new regenerate race, manifested to be such by their obedience to all his commandments. And one of the leading and sovereign truths of the perfected revelation of the will of God in the gospel, is this, that, "without holiness," considered as implying purity of heart, and consequent uprightness of conduct, "no man shall see the Lord." "Blessed are they that do his commandments, that they may have (in a way of grace, through the atonement, but still as an essential requisite, grounded upon it) a right to the tree of life, and to enter in through the gates into the city."

Having thus considered the text in the order and after the manner proposed, we shall, in conclusion, proceed to lay before you some reflections suggested by it.

1st. We may notice, as deducible from this subject, the progress of religion in the soul, when the influence of the Spirit has free course within. Serious thought on our character and conduct, considered in reference to religion, convinces us of sin, produces an earnest desire to consult the oracles of God: we long to know his will concerning us, and are anxious to inquire at the mouth of the Lord, if there be any hope of mercy for us, and any prospect of restoration to the favour of God. A diligent perusal of the Scriptures at once shows the way of justifying faith in Christ, and the importance of keeping the divine commands: faith brings us pardon, and regeneration infuses the principle of obedience. Such is the process described in our text, and such is the process, my dear brethren, which will certainly take place in your spirits, if ever you become savingly acquainted with "the truth as it is in Jesus." The word of God will dispose your minds to obedience, not, perhaps, so much by its alarming display of the divine wrath, as abiding upon impe-

nitent sinners, though this is far from being devoid of a salutary efficacy; but by displaying before the mind "the beauty of holiness," the true felicity, and the substantial excellency, connected with the service of God, and obedience to his law. These ideas are beautifully illustrated and confirmed by the psalmist in the very connexion of the text:—"The entrance of thy words giveth light: it giveth understanding unto the simple." "I opened my mouth and panted; for I hunger for thy commandments." "I have longed for thy salvation, oh Lord, and thy law is my delight!"

2d. Another remark which seems to arise from the passage which has now been considered, is this,—that true religion interests and engages all the heart, and excites the greatest zeal and activity in the service of God. This is evident from the phraseology of the text:—"I turned my feet." This expression denotes decision for God, in opposition to that "halting between two opinions," which is the fatal characteristic of multitudes in the present day: they stop for a while in the broad road, but they never turn out of it. My hearer, where art thou? Then, again:—"I made haste, and delayed not." This also is a form of expression denoting great earnestness of mind on the part of the sacred writer, and such as will invariably be felt wherever there is a real work of renewing grace upon the heart. Want of earnestness and zeal in religion is perhaps a characteristic evil of the present day: there is a considerable diffusion of knowledge; but zeal, and life, and power, are deplorably deficient. There are not a few who become well acquainted with the word of God, and the economy of grace, but stop short of experiencing its quickening energy: they put not off "the old man with his deeds;" they yet remain "dead in trespasses and sins, in the gall of bitterness, and in the bond of iniquity." No characters can be contemplated by the serious Christian, with more distressing sensations of regret and apprehension, than these. Beware then, my dear brethren, beware of a spirit of listlessness and indifference on divine subjects! Be faithful to the convictions you have received! Be anxious to experience all the efficacy of divine grace; and then you will, in some degree, properly appreciate its value! Seriously consider in your minds, that he who "knew his Lord's will, and did it not, shall be beaten with many stripes." It will be in vain that such will plead in that awful day, "Lord, thou hast taught in our streets;" we have attended the ordinances of thy house, and there assembled with thy people. These pleas will then be utterly unavailing; and those who bring them forward shall inevitably hear the awful sentence, "Depart from me; I know ye not, ye workers of iniquity!"

BIOGRAPHY.

From the London Missionary Register.

MEMOIR AND OBITUARY OF SIR ROBERT H. BLOSSET, KNT.*Late chief justice of Bengal, who died at Calcutta, Feb. 1, 1823, aged 46 years.***PIETY, TALENTS, AND ACQUIREMENTS.**

SIR Henry Blosset, who assumed this surname on succeeding to the estate of a relative, his family name being Peckwell, was born in 1776. In 1785 he was sent to Westminster school, and in 1792 entered at Christ Church, Oxford. In 1801 he was called to the bar, and in 1809 was created serjeant at law.

His mother, who long survived her partner, inculcated, with the most unwearied diligence, the principles of genuine piety in the minds of all her children; and to her endeavours success was granted, through the divine blessing, in every instance.

With regard to Sir Henry, it must be confessed that the ensnaring influence of the world, at his first entrance into public life, did for a season draw away his heart from God: but the principles which his mother gave him were never wholly eradicated from his breast; and when, through the preaching of a faithful minister of the established church in London, he was awakened from sin, they soon flourished with increased vigour. *Being ashamed, yea, even confounded, because he did bear the reproach of his youth,* he fled, with repentance and faith, to the divine Saviour's cross, from whence he never afterwards wandered.

Having finished the usual course of education at Oxford, he chose for his profession the study of the law. With what pleasure do we add his name to that long list of distinguished lawyers, who have rendered splendid talents still more illustrious by piety, and who thus refute the malicious remarks of ignorant men, who connect, as of necessity, the practice of the law with an irreligious turn of mind.

Much need not be said in proof of his possessing illustrious talents. The circumstance of his being appointed chief justice must show how highly they were estimated by those in authority: but this was the case also with all who became acquainted with him; for the writer of this well remembers how gratified the inhabitants of Cambridge were at having him, although educated at a different university, as their recorder—and how eagerly the assistance of his professional talents was sought after throughout the whole Norfolk circuit, which he frequented. As a natural consequence of such talents, improved by unwea-

ried industry, and adorned with the most winning sweetness of manners, he rose gradually to the highest honours of his profession.

He was master of French, Italian, German, Latin, and Greek, with some knowledge of Spanish. The sacred tongue (Hebrew) he was familiarly acquainted with, and often spoke of it with delight. How beautifully he spoke and wrote in his mother tongue, thousands can witness. When we remember that all these attainments were added to a profound knowledge of the law, which alone is the labour of a life to many, we must be filled with admiration at his unwearied diligence and brilliant talents.

APPOINTMENT TO THE CHIEF JUSTICESHIP OF BENGAL.

At length the post of chief justice of British India being vacant, it was offered to him, and accepted.

It may not be amiss to declare here what were his motives for accepting it. It is asserted with the fullest confidence that they were not pecuniary. It had pleased God to crown his labours with abundant increase of riches, still farther enlarged by the fortune of a relation bequeathed to him. But, when riches increased, he set not his heart upon them: his bounty was ever as profuse as his means were large: his thoughts were ever, not for himself, but for others; and remembering who was the giver of all that he possessed, he rendered unto Him again, in acts of mercy and charity, a large portion of that which he had received.

It is not surprising that to such a person every thing connected with the endeavour to extend the gospel should be an object of interest, and that all such exertions should be encouraged by him to the utmost, and such societies supported largely by his bounty: this they were indeed. Among the various regions of the earth to which his attention was directed, as spots where missionary exertions were making, none seemed so intensely interesting to him as India. He loved, he pitied, he prayed for the people of India, if possible, more than other heathens. When, therefore, this appointment was offered to him, and an opening seemed to be made for his doing some good in that very land, so long the object of his attention and prayers, he did not hesitate to resign a very lucrative practice, and to quit for ever (as he himself presaged) his native country. Giving up, therefore, for the benefit of others, that which he had acquired in England, he went to India for the purpose of doing good by every means in his power; and especially, by using that influence which his rank and fortune would give him, to promote the spiritual as well as temporal welfare of the Hindoos.

DILIGENT IMPROVEMENT OF THE TIME OF HIS VOYAGE TO INDIA.

The ship in which he sailed left Portsmouth on the 5th of June. On the subject of his voyage we shall quote Sir Henry's own words, in a letter to the friend whose ministry he had chiefly attended. This letter presents a picture of a man of piety and talents vigilantly improving the leisure of a voyage for the highest and best purposes, which may well serve as a stimulus to every one of that increasing number of persons, who are continually going forth to spend those years among the heathen for which they will have a most solemn account to render to God.

"I have," says he, "my time more at my command than at any period of my life, and am able to employ a very large portion of it in reading the Scriptures, and in prayer and meditation. Our chaplains, also, are very attentive to their religious duties, and furnish us with regular service both in the morning and the evening. But my cabin is the temple of comfort, and truly deserves the name of a **STUDY**; and I trust that the hours which I spend in it will be a very improving period of my life. With nothing to distract my attention, I can sit and review the scenes of my past life, and look forward with no small anxiety to that part of it which is to follow, and which is connected with so many important duties, and exposed to so many temptations, that I daily feel a stronger sense of the necessity of the divine assistance to carry me through them, and to enable me to fulfil, in any degree, the hopes of my friends and of those who have sent me to this station. Still, however, I trust that He, whose providence seems in so remarkable a manner to have pointed out this path for me, will not suffer me to want his guidance and direction while I walk in it, nor leave me without the aid of his holy Spirit, for which I daily and hourly pray; and I trust that I may consider the manner in which I am now spending my time, the increased delight that I take in reading every part of the word of God, and my desire to live every day nearer to him by prayer and a holy life, as, in some degree, an answer to those prayers, and as a proof that he has not suffered this change to take place in my life without a gracious design of ordering these events for my eternal welfare.

"As probably you will be glad to hear how I dispose of the rest of my time, I can only tell you that I believe the period of my voyage will be considerably too short for the different tasks which I have proposed to myself: consequently you will believe me when I tell you that time does not at all hang heavy on my hands. I make rapid progress in the Hindooostanee language, and read many books connected with India, in respect both of the Indians themselves and of the history of our settlements there, as also the lives and proceedings of the most eminent missionaries and chaplains—which lives not only contain many excellent thoughts in a religious point of view, but are full also of interesting details respecting the character and customs of the natives. I have, besides all this, several branches of the law to make myself, in some degree, acquainted with before my arrival; as

the justice which we administer there is of a very multifarious (I might say, universal) kind, and comprises courts of all possible descriptions."

In this voyage Sir Henry had the advantage of sailing with Mr. J. H. Harrington, well known as the steady friend of every good cause in India, and now member of the council at Calcutta. The Rev. G. W. Craufurd and the Rev. Francis Kirchoffer were the chaplains whom he mentions with such regard. The commander also, the late captain G. Bunyon, and the surgeon, Mr. Stevenson, well knew how to appreciate such a passenger.

LAST ILLNESS AND DEATH.

A few weeks after Sir Henry's arrival at Calcutta, he was attacked with the disease which soon proved fatal to his valuable life. This disease, which was seated in the lower intestines, was entirely unconnected either with the climate or the voyage, and must have been of long continuance: the faculty were indeed surprised that it had not sooner discovered itself, and brought his days to an earlier close. From the following account of his last illness, sent by the Rev. T. Thomason to the sister of Sir Henry, it will be seen that though he was not spared to benefit the Hindoos with the fruits of his literary diligence during his voyage, yet, as he himself anticipated, the change in his state of life was not without "a gracious design of ordering events for his eternal welfare." Mr. Thomason writes from Calcutta:—

"On the Tuesday before his death, which took place on the Saturday following, I was requested, in a letter written by his servant, but in his own name, to attend him whenever it might be convenient to me. I waited on him immediately, and found him on his couch, greatly altered in appearance. His disorder had attacked him with amazing violence, and was of a nature to pull down the patient speedily. He received me with a solemn and earnest expression of regard, and of interest in the occasion of our interview, which I can never forget: it was very striking, and greatly affected my mind. After some remarks on the suddenness of the attack, and the mysterious nature of his illness, he entered immediately on the great subject of God's dealings with him from the beginning, spoke with much humility and many tears of his past life, and seemed overwhelmed with a sense of the goodness of God to him. Turning round, he observed that his excellent mother having been known to me, I could well appreciate the honour conferred on him, and the blessing which he enjoyed, in having such a parent: the remembrance of her piety and maternal love caused him to weep abundantly. Recovering himself, he said that he could not affirm that he was not somewhat depressed: it was fit, he thought, that he should be so: perhaps there was no state of mind more salutary: it would be well for us, he said, if we were oftener in such a state; and he could from his heart declare

that, though he knew much to humble him and make him sad, yet he felt the mercy of God so greatly to exceed his own demerits, that he could not but feel overwhelmed with a sense of it.

“ He was then led to mention, as the greatest blessing of all to him, his voyage to India. He looked back upon it with peculiar thankfulness : it was what he needed : a voyage by sea was highly calculated to impress the mind with seriousness. He had found this to be a season of solemn reflection and of religious enjoyment. In the retirement of his cabin he had enjoyed more of God than ever before ; and though the voyage was unusually prolonged, he felt regret when it came to an end. He could bless God for all his afflictions, and could testify that they had been his richest mercies ; adding that he had experienced the fulfilment of that promise in Isaiah xxx, 20, 21, which he repeated with great distinctness and solemnity. It was very edifying to observe the tone and manner with which he called to mind the words of the promise :—‘ Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, This is the way : walk ye in it, when ye turn to the right hand and when ye turn to the left.’ The impression on my mind at the time was, that the voyage had been a season of great spiritual improvement to him, during which his heart was strengthened, his religious principles took deeper root, and his soul was ripened into that maturity of Christian knowledge and experience which was so conspicuous in him on his arrival.

“ The conversation then turned on the mysteriousness of God’s dealings in bringing him to India, and then laying him on a bed of sickness, which, in all probability, would be the bed of death. He had hoped, if it had pleased God to allow him time, to use the influence of his situation in advancing religion, and especially in encouraging the many institutions which had been formed for the benefit of this country ; but the very serious aspect of his illness had put a stop to all his plans, and had led him to examine his motives strictly, and to feel that he was himself **NOTHING**. His anxious desire now was, to acknowledge the hand of God, in the exercise of entire patience and resignation to his holy will.

“ After some farther conversation on this topic, at his request I prayed with him, having previously read a portion of the twelfth chapter of the Hebrews, referred to in the order for the visitation of the sick. He was visibly impressed with a solemn and thankful sense of that assurance—that the *Father of spirits* chastens us for our profit, that we might be partakers of his holiness ; and added his fervent ‘ amen ! ’ that it might be so with him.

“ This is but an outline of our conversation ; and it is impossible to convey an adequate idea of the solemn pathos, the tone of **TENDERNESS**, the dignity and the humility with which he spoke.

“ On the following day (Wednesday) I again visited him. He was sitting on a chair, in a state of some disorder : leeches had just been applied, and he complained of great pain, and said that his disease was still a mystery : he did not know how it would terminate ; “ but,”

he added, “one thing we know—*He doeth all things well*; and in whatever way it may end, it **MUST END WELL?**” His countenance was illumined with an expression of cheerfulness as he said this, which plainly declared the composure of his mind. The season not being favourable for conversation, I left him, with a promise of renewing my visit in the evening.

“In the evening I found him in bed, much reduced and exhausted. He could not converse: it was not desirable, indeed, that he shculd. I read the 103d psalm, making such brief remarks as seemed suitable to his circumstances, and then prayed with him. After prayer, he spoke of receiving the sacrament, and said that it was his particular wish not to defer it too long: he thought an early time should be fixed: it was an ordinance which he much enjoyed, and he should be sorry that it were delayed, for he feared that he might be too much weakened by his disease, which was rapidly reducing his strength, to enjoy it: it was agreed that it might take place on the next day, or the day following. The little which he spoke at this interview indicated a very happy frame of mind. He had been heard in the morning, by a medical attendant, to repeat that beautiful hymn:—

“ ‘Come, thou long expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.’

“He went through the whole of the hymn, and seemed to breathe out the lines as expressions of his own ardent longings for the glorious appearing of Christ.

“On Thursday morning I again called. He received me with an affectionate welcome, and expressed much thankfulness for being thus assisted in collecting his thoughts, and fixing them on spiritual things, from which he felt himself much drawn aside by his bodily infirmities. I read to him the fourteenth chapter of St. John’s gospel, and prayed: the words ‘that where I am, there ye may be also,’ appeared to comfort him greatly.

“In the evening I found him very much exhausted. My time with him was very short. I read a few of the first verses of the fifteenth chapter of St. John, and prayed.

“The same remark applies to my visit on Friday morning. The disorder had made fearful ravages on his frame: he suffered much; yet it was edifying to observe how much, in this low estate, he was refreshed by the 130th psalm and a few words of prayer.

“On all these visits, after the first, he was evidently so affected by his complaint as to be little capable of conversation. My endeavour was to speak so as not to elicit answers—to suggest such thoughts as his case required, and to pray for a blessing.

“About two o’clock on Friday, I received a message from the medical attendant that he was sinking fast, and that it was desirable that the sacrament should be no longer delayed. This ordinance, to which he had looked forward with so much earnestness, was accordingly administered about half past three. It was a memorable occasion. I pray that all of us who were present may long retain the recollection of it in our hearts: we ought to consider it a great privi-

lege that we were permitted to witness such a scene. It would have greatly affected and delighted you, could you have witnessed the fervour, and humility, and holy enjoyment of the ordinance, manifested by your honoured brother on this occasion. His frame was greatly emaciated, but his soul seemed to rise superior to all earthly things, and, while he partook of the elements, to feed on Christ in faith with thanksgiving. In order to shorten the service, which I feared might prove burdensome to him in his weak state, I left out the hymn of praise, 'Glory be to God on high,' and was proceeding to the benediction: he immediately noticed the omission, and interrupted me, pronouncing himself, with great animation, the whole of that beautiful service as long as his voice would admit. We were all greatly affected. I cordially thanked him for noticing the omission; and with tears of joy we concluded the service together. It was a season peculiarly impressive. I felt happy in having given occasion to a movement on his part which so decidedly proved that his mind was entirely collected, and that he entered into the spirit of the ordinance, as a solemn act of thanksgiving and worship—an eucharistical service to Christ.

"The ordinance being concluded, he requested me to draw my chair close to his couch, at the same time intimating his wish that all others might withdraw. He then most affectionately put out his hand, and entreated me to pray for him, that he might be delivered from all **FALSE CONFIDENCES**; adding that he felt much peace, but when he reflected on his past life, he could not but feel a trembling sense of his demerits: he trusted in the mercy of God through Christ, but at such a season, and in a matter of such importance, he felt it necessary to pray against all false confidences. He repeated this injunction with great earnestness. I replied that God would not disappoint the hope which was founded on the merits of His Son; and that the Scripture was peculiarly adapted to convey comfort to all who, under a trembling sense of their sinfulness, cast themselves on the mercy of God. He replied, 'That is true. I am perfectly satisfied on that point. My views are strong and clear. I have no cloud or doubt, and long to be with my God and Saviour. Oh, when will the time come? To this time I have looked forward, oh God, thou knowest. It does not take me by surprise. I have been preparing for it. For some years I have been endeavouring to withdraw from the world, avoiding as much as possible all new connexions, and labouring to be ready for thy summons. I greatly long for my rest.'

"Here he dwelt with great delight on the blessedness of being with God; varying and reiterating his expressions, sometimes in broken accents, at others more distinctly. I observed to him that he was now in a state to appreciate those beautiful lines of Mr. Charles Wesley, written when he supposed himself dying. 'What are the lines?' he said—'repeat them.' I began:—

" 'In age and feebleness extreme,
Who shall a helpless worm redeem?—'

and was then proceeding to the line,

" 'Oh, let me catch a smile from thee;'

but here he took me up, and with great fervour himself repeated two important lines which I had missed.

“ ‘ Jesus ! my only hope thou art :
Strength of my failing flesh and heart !
Oh, let me catch a smile from thee,
And drop into eternity ! ’

“ He was refreshed by these lines, and entered with great delight on the hymn, ‘ Jesu, lover of my soul.’ We repeated these verses together ; and every now and then he helped my memory till we came to the end, in which he joined, with great emphasis of tone and manner :—

“ ‘ Spring thou up within my heart !
Rise to all eternity ! ’

“ Here I expressed my thankfulness to God for the support vouchsafed to him at so trying a time ; and observed that it was a new instance of the Lord’s tender mercy, in that when he most needed comfort, his consolation should be so strong ; adverting at the same time to my first interview, when he was comparatively depressed.— He said that it was indeed a merciful dispensation, but that violent disorders naturally deaden the expression of the feelings. ‘ He had abundant reason to bless God for all his dealings. ‘ I can see mercy,’ he said, ‘ in all the way by which I have been led, and a gracious reason for every trial and affliction with which he has visited me.— All is wonderful ! Surely, goodness and mercy have followed me all the days of my life, AND I SHALL DWELL IN THE HOUSE OF THE LORD FOR EVER ! ’ These last words he uttered with uplifted hands and great fervour. The scene was grand !

“ I remarked to him that the sorrow and regret of the occasion were absorbed, and that I could only rejoice in the comfort which he felt at such a trying season. The hearts of many, I said, would be confirmed thereby, especially those of his friends at home. He had one beloved sister, he said, who would be comforted to hear of him : ‘ Tell her,’ he said, with peculiar deliberation, ‘ that I DIE HAPPY ! ’

“ His disorder now becoming very troublesome, he said, ‘ I can bear no more ! ’ and most affectionately seized my hand, and kissed it. It was grievous to part with him ! Having committed him, with mingled feelings of joy and sorrow, to God, I withdrew.”

The closing scene, and its very remarkable circumstances, are thus depicted by another friend :—

“ On the day of his death he went through a long list of names, individually ; beginning with those immediately about him, and proceeding to all his relatives by name, and then ended with ‘ God bless THEM all, and ALL I have not named ; and God bless all Hindoos, and give them the light and comfort of religion.’

“ Shortly after this he became evidently more exhausted, and his voice scarcely audible even close to his mouth. He then made me send for Dr. Russell, to whom he put this question :—‘ How long have I to live—days or hours ? I ask you, sir, to tell me candidly, and without fear, for I have none.’ Dr. Russell, feeling his pulse, told him that it was very weak, and that he thought that a few hours

would terminate his sufferings. 'I thank you, sir, for your candour,' he replied, 'and thank you for your attention to me. God grant that all your patients who are to die may feel as happy at that time as I do now.'

"He exerted himself at this interview, and scarcely spoke a whole sentence afterwards. At intervals, prayers were read to him.

"Mr. Stevenson, surgeon of the David Scott, was in the house during the last four days; and on Saturday, after Dr. Russeil had stated the opinion which I have before mentioned, Sir Henry made him sit on the bed, and keep his hand on the temporal artery, and say, from time to time, how much longer it was likely to beat. About half past seven he said, 'Come, doctor, it is small enough now! I think a few minutes, and it will all be finished.' He soon sank into an apparent sleep, and never moved his position. At nine o'clock he breathed his last; and seemed rather to have ceased to live, than to have had death come upon him. There was not the least struggle, or even a sigh; and his countenance was as serene and placid as I ever beheld it."

REVIEW.

From the Wesleyan Methodist Magazine.

Theological Institutes: or, A View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By RICHARD WATSON. Part First. 8vo. pp. 288.

WITH us it has long been an occasion of deep regret, that, although there are many systems of theology in the English language, there is scarcely one which is not either greatly defective, or seriously objectionable in point of sentiment. Some of them consist almost entirely of dry and unimpressive disquisitions concerning religious and moral duty, without a sufficiently prominent exhibition of the distinguishing doctrines of Christianity, and without that habitual reference to them by which the apostolical epistles are characterized, and which is indispensably necessary to render successful exhortations to piety and holiness. In others, those doctrines are openly impugned, and an attempt is made to supersede them by the substitution of Pelagian and Socinian speculations; and, in a third class, the vital truths of revelation, to a considerable extent at least, are neutralized, by being identified with the bold and revolting deductions of Calvinian metaphysics. Under one or another of these classes may be arranged many a system of divinity, from the semi-infidel production of Fellowes, the inanimate compilations of Fiddes and Stackhouse, and the cold and occasionally heterodox details of Limborch, to the high supralapsarian volumes of Witsius and of Gill. With whatever advantage some of these works may be occasionally consulted by men of learning and experience, whose minds are established in the knowledge and belief of the truth, we should feel greatly reluctant to put them as authorities into the hands of young men who are just entering upon the study of theology.—

Much valuable information may doubtless be derived from the lectures of Dr. Doddridge; but their mathematical form renders their general tendency injurious, rather than otherwise—as leading inexperienced minds to subject even the most sublime discoveries of revelation to a mode of proof of which they are not legitimately capable.

It is therefore with feelings of high gratification that we find announced, from the pen of the able and excellent writer whose name appears at the head of this article, a systematic "View of the Evidences, Doctrines, Morals, and Institutions of Christianity." For this important and responsible task we believe him to be admirably qualified; and its execution will call into useful exercise his extensive reading, his correct habits of thought, and the various energies of his powerful and discriminating mind. We are the more pleased to see this work in the hands of Mr. Watson, because of that peculiar sobriety of manner with which he is accustomed to treat sacred subjects. Unlike many speculative theorists, in all his writings he displays the most implicit deference to the authority of Scripture, and a perfect inaptitude to associate its hallowing truths with philosophical refinements. On this subject one of the most profound thinkers that ever lived has said, "We ought not to attempt to draw down or submit the mysteries of God to our reason; but, on the contrary, to raise and advance our reason to the divine truth. In this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, that I rather note an excess: whereto I have digressed, because

of the extreme prejudice which both religion and philosophy have received from being commixed together, as that which undoubtedly will make a heretical religion and a fabulous philosophy."*

The first part of Mr. Watson's work, which now lies before us, treats exclusively of the divine authority of the holy Scriptures. This is a subject which has been often discussed by men of the greatest abilities, both natural and acquired; and on which, therefore, little that is strictly novel can be fairly expected. It would indeed be hazardous to the reputation of a man of ordinary attainments and qualifications, to enter at large into the evidences of revealed religion at the present time, when the writings of Leland, of Lardner, of Watson, of Paley, and of others equally gifted, have occupied so much of the public attention; and when nearly all that is valuable in the volumes of those eminent men has been so ably embodied by Mr. Hartwell Horne, in his admirable "Introduction to the Critical Study and Knowledge of the Holy Scriptures." We are, however, far from considering this part of Mr. Watson's work to be superfluous. On the contrary, we have no hesitation in saying, that in our judgment at least, it is one of the most valuable treatises of the kind that has ever issued from the British press. It contains none of those dangerous concessions on the subject of what is called natural religion, which several preceding apologists for Christianity have unhappily made; and in no publication with which we are acquainted is the necessity of a revelation from God more strongly proved, or the evidence in favour of the divine authority of the Jewish and Christian Scrip-

* Lord Bacon.

tures placed in so just and advantageous a light.

Our author enters upon his work by establishing the moral agency of man, and then proceeds to show that the rule which determines the quality of moral actions must be presumed to be matter of revelation from God. In further support of this principle, he argues from the weakness, corruption, and uncertainty of human reason, and from the want of authority in opinions which are destitute of divine sanction. To this succeeds an inquiry into the origin of those truths which are found in the writings and religious systems of the heathen. The necessity of a revelation is then clearly shown from the state of religious knowledge and of morals among pagans, both in ancient and in modern times, and from a survey of their different systems of religion. The evidences which are necessary to authenticate a revelation are next discussed. These are divided into three classes, the external, the internal, and the collateral; each of which is distinctly explained, and its proper rank assigned in this great argument. After these, we have an excellent chapter on the use and limitation of reason in religion.

Having gone through these preparatory discussions, our author proceeds to establish the antiquity of the holy Scriptures, and to prove their uncorrupted preservation.—The credibility of the testimony of the sacred writers is next examined, and their inspiration proved from the miracles they wrought, and the prophecies they delivered, as well as from the peculiar adaptation of Christianity to the state of men, its original propagation and establishment in the world, and its manifest tendency to promote the

happiness both of individuals and of nations. The work concludes by an answer to miscellaneous objections, especially those which are deduced from the infant science of geology.

On all these interesting topics Mr. Watson expatiates with great clearness and force of argument; but there are some parts of his book which are entitled to special attention. The facts which he has adduced to show the lamentable ignorance of pagan nations on the subject of religion, and their consequent depravity and wretchedness, are peculiarly impressive, and fully demonstrate the necessity of a revelation from God to guide the feet of his erring and guilty offspring into the way of truth and holiness. Even those broken fragments of truth which lie scattered in pagan literature, Mr. Watson has clearly shown, were not the original discoveries of the men in whose works they are found, nor are they to be attributed to what is called "the light of nature;" but were derived from those early revelations which were made by God to his chosen people. No proof whatever exists, that, when the knowledge of God and of the nature and sanctions of true religion had become extinct in any nation, such knowledge was ever recovered by the mere efforts of the human intellect, even when that intellect has been the most gigantic, and in the highest state of scientific cultivation. The case of Zoroaster, the celebrated reformer of the religion of the ancient Persians, has been urged as an instance to the contrary; but without any authority, as Mr. Watson has manifestly proved in the following paragraphs:—

"The old religion of the Persians was corrupted by Sabianism, or the worship

of the host of heaven, with its accompanying superstition. The Magian doctrine, whatever it might be at first, had degenerated; and two eternal principles, good and evil, had been introduced. It was therefore necessarily idolatrous also, and, like all other false systems, flattering to the vicious habits of the people. So great an improvement in the moral character and influence of the religion of a whole nation as was effected by Zoroaster—a change which is not certainly paralleled in the history of the religion of mankind, can scarcely therefore be thought possible, except we suppose a divine interposition, either directly, or by the occurrence of some very impressive events. Now, as there are so many authorities for fixing the time of Zoroaster, or Zeratusht, not many years subsequent to the death of the great Cyrus, the events to which we have referred are those, and indeed the only ones, which will account for his success in that reformation of religion of which he was the author: for had not the minds of men been prepared for this change by something extraordinary, it is not supposable that they would have adopted a purer faith from him. That he gave them a better doctrine is clear from the admissions of even Dean Prideaux, who has very unjustly branded him as an impostor. Let it then be remembered, that as 'the Most High ruleth in the kingdoms of men,' he often overrules great political events for *moral* purposes. The Jews were sent into captivity to Babylon to be reformed from their idolatrous propensities, and their reformation commenced with their calamity. A miracle was there wrought in favour of the three Hebrews, confessors of one only God, and that under circumstances to put shame upon a popular idol, in the presence of the king and 'all the rulers of the provinces,' that the issue of this controversy between Jehovah and idolatry might be made known throughout that vast empire. Worship was refused to the idol by a few Hebrew captives, and the idol had no power to punish the public affront:—the servants of Jehovah were cast into a furnace, and he delivered them unhurt; and a royal decree declared 'that there was no God who could deliver after this sort.' The proud monarch himself is smitten with a singular disease; he remains subject to it until he acknowledges the true God; and upon his recovery, he publicly ascribes to Him both the justice and the mercy of the punishment. This event takes place also in the accomplishment of a dream, which none of the wise men of Babylon could interpret: it was interpreted by Daniel,

who made the fulfilment to redound to the honour of the true God, by ascribing to him the perfection of knowing the future, which none of the false gods, appealed to by the Chaldean sages, possessed—as the inability of their servants to interpret the dream sufficiently proved. After these singular events, Cyrus takes Babylon, and he finds there the sage and the statesman, Daniel, the worshipper of the God 'who creates both good and evil,' 'who makes the light, and forms the darkness.' There is moral certainty that he and the principal Persians throughout the empire would have the prophecy of Isaiah respecting Cyrus, delivered more than a hundred years before he was born, and in which his name stood recorded, along with the predicted circumstances of the capture of Babylon, pointed out to them; as every reason, religious and political, urged the Jews to make the prediction a matter of notoriety: and from Cyrus's decree in Ezra it is certain that he was acquainted with it, because there is in the decree an obvious reference to the prophecy. This prophecy, so strangely fulfilled, would give mighty force to the *doctrine* connected with it, and which it proclaims with so much majesty.

“I am Jehovah, and none else,
Forming light, and creating darkness,
Making peace, and creating evil:
I Jehovah am the author of all these things.”
Louth's Translation.

“Here the great principle of corrupted Magianism was directly attacked; and in proportion as the fulfilment of the prophecy was felt to be singular and striking, the doctrine blended with it would attract notice. Its force was both felt and acknowledged, as we have seen in the decree of Cyrus for the rebuilding of the temple. In that, Cyrus acknowledged the true God to be *supreme*, and thus renounced his former faith; and the example, the public example, of a prince so beloved, and whose reign was so extended, could not fail to influence the religious opinions of his people. That the effect did not terminate in Cyrus, we know; for from the book of Ezra it appears that both Darius and Artaxerxes made decrees in favour of the Jews, in which Jehovah has the emphatic appellation repeatedly given to him, 'the God of heaven'; the very terms used by Cyrus himself. Nor are we to suppose the impression confined to the court: for the history of the three Hebrew youths; of Nebuchadnezzar's dream, sickness, and reformation from idolatry; of the interpretation of the handwriting on the wall by Daniel, the servant of the living God; of his deliverance from the lions; and the

publicity of the prophecy of Isaiah respecting Cyrus, were too recent, too public, and too striking in their nature, not to be often and largely talked of. Besides, in the prophecy respecting Cyrus, the intention of Almighty God, in recording the name of that monarch in an inspired book, and showing beforehand that he had chosen him to overturn the Babylonian empire, is expressly mentioned as having respect to two great objects: first, the deliverance of Israel; and, second, the making known his supreme divinity *among the nations of the earth*. I again quote Lowth's Translation.

“*For the sake of my servant Jacob,
And of Israel, my chosen,
I have even called thee by thy name:
I have surnamed thee, though thou knewest me
not.
I am Jehovah, and none else.
Beside me there is no God.
I will gird thee, though thou hast not known me,
That they may know, from the rising of the sun,
And from the west, that there is none beside me,
&c.*

“It was therefore intended by this proceeding on the part of Providence, to teach not only Cyrus, but the people of his vast empire, and surrounding nations, first, that he was Jehovah, the self-subsistent, the eternal God; second, that he was God **ALONE**, there being no deity beside himself; and, third, that good and evil, represented by light and darkness, were neither independent nor eternal subsistences, but his great instruments, and under his control.

“The Persians, who had so vastly extended their empire by the conquest of the countries formerly held by the monarchs of Babylon, were thus prepared for such a reformation of their religion as Zoroaster effected. The principles he advocated had been previously adopted by several of the Persian monarchs, and probably by many of the principal persons of that nation. Zoroaster himself thus became acquainted with the great truths contained in this famous prophecy, which attacked the very foundations of every idolatrous and Manichean system. From the other sacred books of the Jews, who mixed with the Persians in every part of the empire, he evidently learned more.—This is sufficiently proved from the many points of similarity between his religion and Judaism, though he should not be allowed to speak so much in the style of the Holy Scriptures as some passages in the Zendavesta would indicate. He found the people, however, ‘prepared of the Lord’ to admit his reformed, and he carried them. I cannot but look upon this as one instance of several merciful

dispensations of God to the Gentile world, through his own peculiar people, the Jews, by which the idolatries of the heathen were often checked, and the light of truth rekindled among them. In this view the ancient Jews evidently considered the Jewish church as appointed not to *preserve* only, but to *extend*, true religion.—‘God be merciful to us, and bless us, that thy ways may be known upon earth, thy saving health unto all nations.’ This renders pagan nations more evidently ‘without excuse.’ That this dispensation of mercy was afterwards neglected among the Persians, is certain. How long the effect continued we know not, nor how widely it spread: perhaps longer and wider than may now distinctly appear.—If the Magi, who came from the east to seek Christ, were Persians, some true worshippers of God would appear to have remained in Persia to that day; and if, as is probable, the prophecies of Isaiah and Daniel were retained among them, they might be among those who ‘waited for redemption,’ not at Jerusalem, but in a distant part of the world. The *Parsees*, who were nearly extirpated by Mahometan fanaticism, were charged by their oppressors with the idolatry of fire, and this was probably true of the multitude. Some of their writers, however, warmly defended themselves against the charge. A considerable number of them remain in India to this day, and profess to have the books of Zoroaster.

“He who rejects the authority of the Scriptures will not be influenced by what has been said of the prophecies of Isaiah, or the events of the life of Daniel; but still it is not to be denied that whilst the Persian empire remained, a Persian moral philosopher, who taught sublime doctrines, flourished, and that his opinions had great influence. The connexion of the Jews and Persians is an undeniable matter of historic fact. The tenets ascribed to Zoroaster bear the marks of Jewish origin, because they are mingled with some of the peculiar rites and circumstances of the Jewish temple. From this source the theology of the Persians received improvements in correct and influential notions of deity especially, and was enriched with the history and doctrines of the Mosaic records. The affairs of the Greeks were so interwoven with those of the Persians, that the sages of Greece could not be ignorant of the opinions of Zertushta, known to them by the name of Zoroaster, and from this school some of their best notions were derived.” (pp. 38—41.)

“To be continued.”

MISCELLANEOUS.

THE CRUCIFIXION OF CHRIST.

"Was the crucifixion of Jesus Christ necessary to redeem the world?" To this question, asked by one of our correspondents, we return the following answer.

It was necessary, so far as the wilful and barbarous conduct of man could make any thing necessary: but this necessity did not arise out of any predetermined or decree of God, which prefixed the cruel circumstances of Christ's death, nor from the operative and exciting agency of God in producing and directing those nefarious desires which led the enemies of the Lord Jesus to imbrue their hands in his blood.

His crucifixion was undoubtedly predicted; and this prediction was founded on that infinite knowledge of the Deity, which enabled him to foresee all that combination of circumstances which finally conducted the crucifiers of the Lord Jesus to perpetrate their horrid deeds against him. Whatever necessity, therefore, could originate from these circumstances, (most of which were the effect of voluntary agents abusing their freedom,) for Jesus Christ to be crucified, did actually exist, and no more. But that all this was essential to effect the redemption of the world by the death of Christ, is more than can be proved. To admit it would indeed be to destroy all human responsibility, and to remove all guilt from the consciences of those who perpetrated this daring crime. It would be to convert a crime, considered by the inspired writers of the highest magnitude, into one of the most sublime virtues—no less a virtue than contributing most

essentially to the grand work of redeeming the world by the blood of Christ!

There may be yet another sense in which we may admit the necessity of the crucifixion of Christ. Had not sin entered into the world, there would have been no necessity at all for a Redeemer, much less that he should die. But as sin did enter into the world, "and death by sin," the order of God made it necessary, that man might be rescued from its thraldom, that the Redeemer should die in man's stead. Accordingly, a Redeemer was provided, and his death, by some means, made certain: hence he is called the "Lamb slain from the foundation of the world;" that is, *slain, or devoted as a vicarious sacrifice for man*, by the wise determination of God, from the foundation of the world. At the same time, God, from whose omniscience nothing is hid, saw what would be the state of the moral world when the Redeemer should come; and according to this foresight he fixed the plan of his own operations, determining to make even this wickedness of the wicked subserve his benevolent purposes in the great work of redemption. Hence originated a sort of necessity—such a necessity as grew out of the disordered state of the moral world—that Jesus Christ should suffer crucifixion: but the wicked and cruel circumstances attending this barbarous act originated from the malicious disposition of his persecutors, and not from either the predetermined of God, or his exciting agency on their hearts.

That the *death* of Christ was essential to effect the redemption of the world must be on all hands admitted; but it is equally plain that *crucifixion* was not the immediate or effectuating *cause* of that *death*, but only a circumstance attending it, which could not have been avoided but by an act of Almighty Power to destroy the free agency of his crucifiers. This will appear evident,

1. From the fact that the agonies of death were felt by the Lord Jesus in the garden of Gethsemane, when he "poured out strong cries and tears to Him that was able to save, and was heard in that he feared;" and he doubtless would have died there under the mighty load of human guilt which he came to sustain and to expiate, had not the cup, in answer to his prayer, been removed from him. See Luke xii, 41-45, and Heb. v, 7.

2. He said unto the Jews, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." John x, 17, 18. In perfect accordance with this solemn declaration, in which he assumes the high prerogative of deity, it is said, when expiring on the cross, that "he dismissed his spirit;" and this he did by an act of power peculiar to himself as sovereign of his own actions and destiny.

3. His death was *miraculous*: that is, it was not brought about in the ordinary course of events, as was the death of the two malefactors who were crucified with him. *They* died by crucifixion; and therefore, when the soldiers came to break their legs, they found them still alive; whereas Jesus was already dead, and "Pilate marvelled that he was so soon

dead." When the soldiers pierced his side, and there came thereout "blood and water," this circumstance was an evidence that he was *already dead*, and not that his death was *hastened* by that means. His death was the effect of his own voluntary act in submitting to become man's substitute, and to receive the vindictive stroke of Eternal Justice, which pierced the vital springs of life, and finally severed the soul from the body.—See John xix, 31-37.

From the whole it manifestly follows, that if the death of Christ was not inflicted by crucifixion, then crucifixion was not essentially necessary to accomplish the redemption of the world; but was one of those incidental circumstances attending this awful event, which arose from the wickedness of the hearts of men, but which God, who is wise and wonderful in working, overruled and managed for the display of his infinite love.

Allowing the correctness of these observations, it will also follow that if Christ had died a *natural death*, it would not have made an atonement for the *sin of the world*. Indeed, a *natural death* to him was impossible. Death is the effect and punishment of sin: but Christ *knew no sin, neither was guile found in his mouth*; and therefore his death was altogether supernatural, inflicted in a way in which no other person ever experienced death—entirely peculiar to himself, and far beyond the ordinary course of events. Hence it cannot be accounted for by any of the known laws of nature. Neither does it follow, by any fairness of reasoning, that because we deny to crucifixion, which was inflicted by the barbarous conduct of his persecutors, and not by an order from

God, the power of depriving Christ of life, that he must have died a *natural* death. As before said, his death was *miraculous* or *supernatural*, and could never have been effected by all the malicious ingenuity of men, had he not voluntarily submitted himself to the *death of the cross*: and in this astonishing act he evinced both the humanity and divinity of his sacred character.

We might urge this point still farther, from the enormous guilt with which those who conspired against the Son of God stand charged. St. Peter, in his pointed discourse on the day of pentecost, and St. Stephen, in his cutting reproaches of the Jews, both fix their attention on this horrid crime, portraying it in the darkest colours, as being the very climax of their wickedness, and the immediate precursor of their national overthrow. "Him, being delivered" (to death) "by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have CRUCIFIED and SLAIN." Acts ii, 23. "Of whom," says St. Stephen, "ye have been now the BETRAYERS and MURDERERS." Ch. vii, 52. If Judas, in betraying "the Son of man with a kiss," and the Jews in demanding his cruci-

fixion, were fulfilling the eternal purpose and will of God, with what justice and truth would such a tremendous charge have been made against them, of *wickedly slaying* and *murdering* the Son of God?— But if all these traitorous and murderous acts were necessary to effect the redemption of the world, the actors and all their actions were equally necessary; and would you, would the God of justice, sincerity, and truth, blame them for thus being the mere passive engines of his love towards a fallen world!

Whether, therefore, our views, as above expressed, are founded in truth or not, it remains an eternal truth that the crucifiers of Christ were guilty, in the judgment of God himself, of a base and treacherous murder when they nailed Christ to the cross; and therefore they could not have been fulfilling, as they must have been if all this were necessary to accomplish the grand work of redemption, the purposes and will of the Most High. So far from this, that the Jews, by demanding the crucifixion of Jesus Christ, made themselves responsible for his murder, and drew on themselves that tremendous curse which annihilated their national existence.

NATURAL AND MORAL ABILITIES.

To the Editors of the Methodist Magazine.

HAVING seen in your August number some observations on natural and moral abilities, I beg leave to offer a few remarks on those subjects, which you are at liberty to insert in your Magazine.

A FRIEND TO TRUTH.

WHEN God created man, he unquestionably endowed him with abilities to obey all his commands, and by so doing he might claim all the promised rewards. He was fully able to obey, because

he already possessed spiritual life: he loved God, and possessed his Spirit and image. He was both naturally and morally able to obey, because he possessed all the requisite powers of soul and body, with

AN ATTEMPT TO REACH THE SUMMIT OF MONT BLANC,

In 1820.

(Continued from page 428.)

SHORTLY after our arrival at Grand Mulet, we put on our additional clothing, and dried our shoes and stockings, which were completely saturated with moisture from our long march over the snow. In consequence of these precautions, we did not suffer much from cold. Our amusements on the day of our compelled halt were similar to those of a piquet on an outpost, which commands a view of the enemy's camp; for the greater part of the time was spent in looking through M. Sellique's excellent telescope, and in reconnoitring the ground below. From our elevated post we saw distinctly the windows of our hotel at *Prieure*, and sometimes fancied we discovered some one or other watching us in a similar manner. Sometimes we lounged over a pamphlet of Saussure's ascent, from which we gathered that he had taken a day and a half to arrive at our present situation, with eighteen guides. We made arrangements for letting off our rockets at night, and some considerable time was spent, occupied in mending one of Dr. Hamel's barometers, an air-bubble having found its way into it the day before. I was employed in making some lemonade for the following day, which was pronounced excellent, and proved a good substitute for wine.

On the whole, we amused ourselves so well, that the evening again surprised us before we were aware, and we were obliged to hasten our arrangements for the night. Having learned wisdom by

experience, I now disposed myself with my head to the rock and my feet to the precipice; and though we were thus exceedingly cramped for room, and Dr. Hamel and myself shared the same knapsack for a pillow, yet, on the whole, I reposed much better. The evening of this day being also rainy, we reserved our fire-works for the following one, to celebrate our return; but about two o'clock in the morning, we saw the stars through the apertures of our canvas, though the fog still seemed rising from the valley. We were thus kept in suspense until five o'clock, when the sun, silvering with its rays the summit of the mountain, appeared, as it were to invite us onward.—The guides were now eager to proceed, and our whole party shared in their ardour, with one exception. M. Sellique had passed a rather sleepless night, during which he had made it out completely to his own satisfaction, that a married man had a sacred and imperious call to prudence and caution where his own life seemed at all at stake; that he had done enough for glory in passing two nights in succession perched on a crag like an eagle; and that it now became him, like a sensible man, to return to Geneva, while return was yet possible. All our remonstrances proving ineffectual, though an allusion to his new barometer was not forgotten, we left him, with two of the guides, in possession of our tent at the Grand Mulet.—These men were persuaded, much against their inclination, to forego the pleasure of continuing the as-

cent, and thus adding to their reputation as guides. Two of them who had never been on the summit, and who were, therefore, selected as more proper to remain, actually refused. These were Pierre Balmat and Auguste Tairray, whose names will appear again in the sequel.

Our party was now reduced to eleven, a number sufficiently large at this period of the ascent; and we set off again in much the same order as at first: the tent, however, and the ladder, with all the heavy baggage, were left behind. One blanket only was taken, which was to serve as a carpet during our halt for breakfast on the Grand Plateau.* We were clothed much warmer than on the first day, but yet so as not to encumber our march. The head and neck were well secured, and we each carried a double veil of green crape, to be tied over our faces as soon as the sun should become troublesome. Almost all the danger was now considered as surmounted. The difficulty, it is true, increased with every step as we rose into a rarer atmosphere, and our path was occasionally very steep. The snow, however, was just of the right consistency, as we continued to mount the successive slopes.— Perhaps, if any objection could be made, it was, that it was somewhat too soft; but this removed still farther from us all idea of slipping while our feet had so firm a hold. The guides marched in front alternately, the first being, of course, the most laborious place, for we all trod precisely in the same steps, which thus soon be-

came firm enough to support our weight without yielding.

At twenty minutes past eight we arrived at the Grand Plateau, where the rug was soon spread, and we were glad to repose for a few minutes. From this height we had a most magnificent view of the scenery below. The morning fog having been gradually dissolved, we now saw every thing with the utmost distinctness.— Hitherto we had seen nothing beneath us but a tranquil sea of white clouds, pierced here and there by the summit of some elevated crag, which appeared like an island in the midst of the deep; but now the whole valley was thrown open to our sight. We had a distinct view of the lake of Geneva and the heights beyond; while the ridge of the Jura bounded the panorama to the west. The Aiguille du Midi, which, during the early part of our ascent, had seemed to vie in height with Mont Blanc itself, now lay at our feet. The Dome de Goute, on our right, was still a little above us; and we saw several avalanches which had fallen from thence during the night. The summit of the mountain was before us, and to our experienced eyes promised us many a weary step to reach it. Indeed we now for the first time had a clear view of its enormous height, seeing it raise itself so far above all the neighbouring summits. We had not as yet suffered much from the difficulty of respiration, partly because we had addressed ourselves to the ascent with empty stomachs, and partly from the steady, deliberate step, with which we conti-

* A name bestowed upon the last of three level spaces which succeed one another, after as many steep slopes, in the interval between the Grand Mulet and the Dome de Goute, the western shoulder of the mountain. Saussure slept on the second of these, the second night of his ascent.

nued to ascend. Though we felt no great appetite, yet, at the urgent intreaties of the guides, who assured us that we should feel it absolutely impossible to eat as we advanced higher up, we finished two more of the chickens. The lemonade proved much more acceptable, for we had now arrived at a high state of fever, and our thirst was incessant. Our spirits, however, were still good, and we sincerely pitied our timorous friend below, who, we doubted not, had long since repented of his resolution. About nine o'clock we resumed our march, with the expectation of reaching the summit at half past eleven, and without another regular halt.

The guides, David Couttet (brother to Joseph) and Pierre Carrier, were in front alternately; for the labour now became so great, that they were obliged to relieve one another perpetually. I followed second in the line, rarely so far behind as third; Dr. Hamel was in the rear of the party, and H— about the middle. We were soon obliged to lower our green veils, to shield us both from the cold wind and the glare of the sun upon the snow—in addition to which my companions had green spectacles. Perhaps the most impressive feature in our present situation was the perfect and most appalling silence which prevailed. Even the buzzing of the insect would have been a relief. This, together with the absence of all traces of animal life, (for we had seen no quadrupeds since the goats of the *chalet*, and not even a bird had appeared to remind us of the possibility of any aerial visitant,) was something altogether new to us. On no former occasion had we ever found the idea of solitude

brought so home to our imaginations, as when, amid these vast wastes, we felt ourselves shrink into comparative insignificance by the side of the stupendous objects in our view. We now also began to feel rather painfully the effect of the rarity of the air, being obliged to stop every five minutes to recover our breath; and in a short time we found even this too seldom, and three minutes' progress completely exhausted us. At these intervals we turned round, raised our veils, bent down our heads, and, leaning on our poles, absolutely gasped for breath for the space of half a minute. Before the minute had elapsed, we were in a condition to proceed. Under these circumstances, we advanced in complete silence, finding that we had no breath to spare, and that, in consequence of the rarity of the air, it required a great effort to make ourselves heard. The sky above us appeared of a very dark blue, almost approaching to black, while in the horizon it retained its ordinary appearance.—Occasionally a slight drift of snow from the summit obliged us to turn our backs for a few moments; but on the whole, we found our progress at this part of the ascent easier than at any former period since we had embarked upon the snow. We were all (to quote Dr. Hamel's own words in the short account which he published) "full of hope and joy at seeing ourselves so near the end of our laborious journey. The glorious weather which prevailed, the awful stillness which reigned around, and the pure, celestial air which we inhaled, gave birth in our souls to feelings which are never experienced in these lower regions."

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

GRAND RIVER MISSION, UPPER CANADA.

Letter from the REV. ALVIN TORRY to the Corresponding Secretary of the Missionary Society of the M. E. Church, dated Grand River, Sept. 12, 1825.

REV. AND DEAR SIR—Having now concluded my labours in this mission for the present conference year, some account will be expected by the society of the result of our labours, and the state of the mission. This duty I most cheerfully perform, as the work of grace this year will afford farther evidence of the power of the gospel on the mind and manners of one of the most savage tribes of Indians in this country. It is among the Chippewas (Missisaugah tribe) that this reformation is going on, though the Mohawks have shared this year also in the revival. The commencement of this work is noticed in my last, of January 26th,* where we mentioned the conversion of a Chippewa chief, who had pitched his tent at the mission house. After the conversion of this chief, the Missisaugahs continued to come in from the forest, thereby increasing our public assemblies and the schools. It is remarkable how soon the word fastened on their hearts, even sometimes by the first discourse they heard. This to us appeared most extraordinary, as they were wholly pagan, and the most besotted in drunkenness of all the savage tribes in this country. You can scarcely judge the emotion of our hearts when we saw their tents spread abroad on the banks of the Grand River, for the purpose of hearing the word of life, and sending their children to a Christian school. Our congregations were now generally crowded with native hearers, who listened with great attention; and the work of instruction and of awakening continued to progress till the campmeeting at Mount Pleasant, 24th June,† when a new impulse was given to the revival. The addresses of our Indian exhorters on that occasion were weighty, well adapted to the occasion, and delivered with a fluency and fervour that captivated and astonished the whole assembly. These discourses wrought powerfully on the minds of those whose prejudices were against attempts for the improvement of the natives, and had a happy effect on the missionary cause generally. During the meeting,

fourteen were brought to God, among whom were several Mohawks, but principally Missisaugahs; and many more returned from the meeting under powerful awakenings. Now conversions at the mission house were frequent, the pious were strengthened and encouraged in their Christian course—their peace was like an overflowing river, and they appeared as happy as they could live. Oh, what a day was this! I cannot describe it, but it was a time of God's power. The Holy Spirit was poured out on our assemblies in such effusions, that it appeared like the day of pentecost. Cries of the penitents were heard in every part, and shouts of joy and triumph made the neighbouring woods to resound with praise! In these Indians there is nothing artful—no studied affectation: all is simple and natural—giving vent to their feelings in artless expressions of sincere devotion. When the penitents are brought to feel their unworthiness and just deservings, they become earnest in their supplications that the *Great Good Spirit* will have mercy on them, and, for the sake of his beloved Son, forgive all their sins. Nor do they long mourn in sorrow. They listen with eagerness to hear of the sufferings of Jesus; and believing that he is now able and willing to save, their trouble is removed, their spirit is revived, the Comforter is come, the love of God is shed abroad in their hearts, giving them assurance that God is reconciled, when they rejoice with joy unspeakable. Several instances have occurred when they have been awakened and converted at the same meeting.

The changes wrought in the outward deportment of these Indians are as extraordinary as their devotions are sincere; and they are manifest among the most respectable, as well as in those of abandoned lives. Two instances out of many I here give you. Among the respectable is Jacob, a Mohawk, of good disposition and amiable manners. His industry in his way of farming had raised him in his worldly circumstances to a more civilized

* See Magazine for 1825, p. 199.—† For an account of this meeting, at which so much interest was awakened in behalf of the Indians and the missionary cause, see Meth. Mag. for 1825, p. 320.

and comfortable mode of living ; and he seldom allowed himself to be intoxicated. Such was the character of Jacob, that he was much esteemed, and thought to be a good and very happy man : and so did Jacob think of himself, till he heard the truths of the gospel in power. He then saw himself a sinner : his heart had never been changed—had never loved God—never worshipped him in spirit and in truth. At the campmeeting Jacob found peace, and returned to his home a happy Christian, and soon after rejoiced in the conversion of his wife and two fine daughters. Jacob is now much alive to the welfare of his people. Before his conversion, he looked with indifference on the degrading practices of his nation ; but he now goes from cabin to cabin, among his neighbours, saying, “ Oh, my brethren, do not these abominable things. The Great Spirit is angry. You must die.—Now consider where the wicked man must go.” Jacob urges the new birth—tells his people, “ We must be born *new men*. Our heart new. His Spirit make us *new heart*. Then, oh ! *much peace, much joy*.” Jacob too is much concerned for the rising and future generations of his people, and is very importunate for a school in his neighbourhood.

The other I shall name is a man who was so given to drunkenness, that he would part with any thing to gratify his thirst for whiskey. On one occasion he offered to sell the only bullock he had to obtain whiskey, and because his neighbour would not purchase it, he attempted, in a rage, to destroy the creature. At another time, when he had sold even the clothes that were worth any thing, he stole away from his wife the few traces of seed corn which she had carefully reserved for planting.* This he offered for whiskey. Destitute as they were before, the poor woman now thought herself and family nearly undone, as this seed was their hope of a future harvest for bread. The corn was purchased by one of our friends, and privately returned to the afflicted woman. When intoxicated, this man was very quarrelsome, and in his frays would sometimes get bruised and scarred in a shocking manner, and in this plight return to his hapless family, destitute of clothing, and bearing the description in Mark v, 2, of one possessed of devils, and coming from the tombs. But what hath God done for this poor, degraded sinner ! He is altogether changed. He is kind to his family, leads a praying life, “ clothed in

his right mind, and sitting at the feet of Jesus.” As he is now more industrious to make his family comfortable, as well as attentive to his religious duties, we hope, through grace, that he will continue to adorn the gospel he professes. Such are the effects of the gospel generally, as very much to better the condition of men ; but to the Indian, particularly, *it is the promise of the life that now is* : for, instead of lying about drunk, filthy and half starved, surrounded by children, trained by their example for whiskey and the devil, they have now become orderly in their deportment, attentive to the duties of religious worship, observers of the Christian sabbath, more neat and cleanly in their apparel, and more industrious for an honest and comfortable living. An active life, however, must not at once be expected : like children, they must be instructed, and led on by habit, till labour becomes natural and familiar. These habits the Missisaugahs, since their conversion, are much disposed to, and they have made application to the government for aid in settling on their lands on the river Credit, for the purpose of civilization. As a preparatory experiment, as well as to provide themselves the means of living while encamped at the mission house,—having obtained lands of the Mohawks,—they have planted considerable fields of corn. Industry has marked this commencement, and they are likely to have a promising harvest. Thus have our Indian brethren been blessed in their temporal and spiritual concerns, and the number in society by the 1st of July had increased to 70.

In July the Missisaugahs received instructions to repair to the Credit, for the purpose of receiving their presents, which are issued by the government. On those occasions it has been common for the Indians to indulge in scenes of drunkenness and revelry ; and at those times there were not wanting men, who eagerly sought opportunities of tempting them with ardent spirits, for the purpose of obtaining their blankets and other property. These drunken frolics our brethren now viewed with horror, and they dreaded the hour of temptation, and the company of others of the nation, who would most probably follow up these drunken scenes at the ensuing assemblage. But they prayed most fervently that the *Great Good Spirit* would *deliver them from this evil* ; at the same time they resolved they would drink no ardent spi-

* Among the Indians, the labour of the field, as well as the care of the cabin, devolves on the squaws.

rits, on any account whatever. Thus praying, and accompanied by Peter Jones, the exhorter, they repaired to the place of general rendezvous, where they met their brethren of other tribes from about the head of Ontario and York. The Christian Indians, having pitched their tents by themselves, immediately set up meetings, when Peter exhorted them to steadfastness, and to prayer for the salvation of their brethren of the pagan tribes. On the sabbath there was a general collection of whites, whom the report of an Indian preacher and praying Indians brought together by hundreds.—In this mixed multitude, good order was observed by all, and the whites listened with profound attention, while they heard, for the first time, the prayers and exhortations of the Christian religion in a barbarous language. Affected as they were at a scene so novel and impressive as a congregation of Missisaugahs worshipping Jehovah, and singing the praises of the Redeemer, they were still more powerfully touched when the "Indian preacher" changed his *Indian* for an *English congregation*, and in a pathetic exhortation addressed them in the English language on the great concerns of their salvation. Here the Spirit of the Lord, as on former occasions, accompanied the word to the heart, especially of the rude Indians, a considerable number of whom became convicted of their sinful state, and anxiously inquired *what they should do to be saved*. That they might enjoy the means of instruction and grace, these new penitents signified their desire to return with the Christian Indians to the establishment on the Grand river.

While our brethren were detained at the Credit, two circumstances occurred, which encourage us to hope that our Indian friends will persevere in their resolution to abstain from ardent spirits, and that no fatal impediments can be thrown in the way of bringing these savage tribes to religion and to a civilized state. It had been customary with the agents, after giving out the presents to the Indians, to give them a treat of a few gallons of spirits, not with any fraudulent design, but as a farther expression of good will and hospitable cheer. This custom, it was seen, had produced evil effects; for when once they had tasted the *infatuating bane*, they would continue their drunken revels while they could obtain liquors, and frequently till most of their presents were expended. This evil it was found difficult to correct, since the custom had been established. On this occasion, however,

the custom, we hope, has received a check: for the Christian Indians having declined the offer of spirits, and convictions of their evil tendency having been made on the minds of others, the agent ventured to forbid the distribution of any liquors; and for the first time, perhaps, the kegs of spirits were carried away from the Indian camp, and no Indians made drunk on that occasion. The other encouraging occurrence is the good will which has been shown by the government towards the Christian Indians, on account of their reformation and disposition for civilization. At the time the presents were given out, several gentlemen from York, of high respectability, among whom was the reverend clergyman, made them a friendly visit, and on witnessing their devotions, showed much countenance to the work, and encouraged them to be faithful in the good cause they had undertaken. This friendly disposition towards the improvement of the Indians has been manifested by several other clergymen of the establishment, which affords us hope that their influence will be farther extended in behalf of this unfortunate and much-neglected people.

The brethren having concluded their business at the Credit, returned to the Grand River, accompanied by a number of their Indian friends, who had been awakened at the late meetings. On the first sabbath in August I met them at the mission house, where our meeting was rendered highly interesting from a remembrance of the late favourable events, the presence of sixty Indian children in the sabbath school, the increase of our congregation, the goodly number of converts to be added to the church, the administration of the ordinance, and the comforts and blessings of grace which rested on the worshippers. Those who witnessed the happy scenes of this day will long remember the impressions which were made upon their minds. The ordinance of baptism was administered to 45 of the converts, and the society was increased to *one hundred and one converted Indians*.

In a former communication we have mentioned the importance of native teachers. Every step we advance in our missionary labours confirms the opinion we had formed on this subject. The native convert, who is well instructed and matured in his Christian experience, will become our missionary to the tribes in the interior wilderness; his knowledge of their manners, his language, and his very habits in life having formed him for

this work:—brother Peter Jones is already such a missionary. He is a youth of much promise to his nation and the church, and whose labours are continually a blessing to his people. Of his late excursions to some interior tribes, as also

an account of the Muncey Indians on the Thames, I must reserve for another letter. This I shall endeavour to forward you in a few days.

Till then, farewell.

ALVIN TORRY.

ASBURY MISSION SCHOOL.

Letter from the Rev. ISAAC SMITH, dated Asbury, Oct. 6, 1825.

DEAR BROTHER—When I wrote you last I had hope ere this to have had brighter prospects of being useful among these people. The unhappy difference occasioned by the late treaty operates against our school so far as to prevent the number of scholars that we expected. Several that were taken away have not returned. We had five new scholars last quarter. Our school now consists of upwards of thirty. Several more are daily expected, which will, I presume, increase our number to forty. Their progress in learning was acknowledged by several persons present at our last examination, to be greatly in favour of this institution.—About one third of them are reading in the Bible, a number in the Testament, and a few are spelling: several have made considerable progress in arithmetic, and a few are studying the English grammar. They promise fair to be useful in their day. The girls are taught needlework by my wife and daughter, and some of them may be said to be good seamstresses. Had we the means to establish spinning and weaving, a great deal more useful work might be done.

When I look back, and reflect on what is past, I see great cause of humiliation before God, for having done so little for these people. If I had been more holy, and more alive to God, much more, I am persuaded, might have been done. Lord, forgive my sins of omission. Blessed be the God and Father of our Lord Jesus Christ, for his abundant goodness to us, notwithstanding our base ingratitude to him.

Last night, in our little prayer-meeting in the family, the Lord was graciously pleased to pour his blessings upon us, and fill the room with his presence. We had loud shouts and crying for mercy among our children and servants, and some Indians that had called to visit us.

While one of our Indian boys prayed in his own language, and used this expression, “The Son of God for all of us did die,” another burst forth in loud acclamations of praise—often repeating, “Hisakelar massa spoche Ilie Omulga,” (God’s Son died for all of us.) This young man exhorted and prayed nearly all the time our meeting lasted, which was about three hours. We have two that speak boldly of the love of God, and pray in the Indian language.

Brother Hedges promised to write you an account of a campmeeting we attended, accompanied with several Indians.—On our return we lodged in a village, where those Indians lived that went with us. I endeavoured to preach to them in the yard by moonlight. The power of God was present. The Indian woman that was converted at the campmeeting, and her daughter, shouted loudly. The Indians present were as solemn and as attentive as I ever saw any people. I have since heard from them, by the chief that resides among them, that, not long since, a stranger, passing by, called, and held meeting with them, when the husband of the woman that got converted at campmeeting fell to the ground, which occasioned a great shout among them.

You see, my brother, that although the reputation of the missionaries is trodden under foot, and a coat put on them almost as dreadful as that which the inquisition puts on heretics when burnt to death, that the Lord who is our Judge is yet with us; and if he is on our side, who can be against us? I never was sensible of political differences till very lately, when I have been made to feel them. I have always let the potsherds of the earth decide among themselves their own affairs. Time will declare to the world what at present lies under a cloud.

STATE OF RELIGION ON THE SUSQUEHANNAH DISTRICT.

Letter from the REV. GEORGE PECK to the Editors, dated Oct. 15, 1825.

SUPPOSING it might be interesting to some of the numerous readers of your Magazine, I have thought proper to forward an account of the work within the bounds of the Susquehannah district, and particularly of the happy effects of several campmeetings which I have attended this season—which, if you think proper, you may give an insertion in your interesting pages.

For the principal part of the last year, we had nothing especially interesting, though the church was evidently improving. The quarterly meetings generally were seasons of refreshing to the people of God, and of conviction to the ungodly; yet we did not realize what we desired—a general revival. But towards the close of the year, appearances were much more favourable in several circuits.

We had a campmeeting in June, in Caroline circuit, which was attended with much good. A meeting of this kind had never been held within the bounds of this circuit. Strange things had been reported concerning them. The idea of encamping in the woods, and continuing there several days and nights, had something in it so very romantic, that it seemed hard for many to associate with it the worship of God and the salvation of souls. Campmeetings were considered as a blot in Methodist economy. These views and feelings had so generally obtained, even among the members of our church, that it was doubtful whether the meeting would be successful, or even generally attended; but, as in many other cases, the result was better than our fears. The ground was neatly prepared, and was soon filled with tents.

Immediately on the commencement of the meeting, it was manifest to every pious mind that the Lord was there of a truth. The preachers were much in the spirit of the work, and the members ardent in prayer. Solemnity rested on the spectators, and convictions were soon multiplied. A goodly number of awokened persons presented themselves in the altar and tents, in the intervals of preaching, as the subjects of prayer.—Numbers of them were powerfully converted, and praised God aloud. As to opposition, we had none. The congregation was perfectly manageable and orderly. The bulwarks of prejudice were demolished, and the meeting conducted

to the satisfaction of all. Between thirty and forty gave in their names as having experienced religion at the meeting.—Several had retired from the ground.—From this meeting the fire spread into several parts of the circuit, and the work still goes on gloriously.

A campmeeting on Spencer and Wyalusing circuit commenced on the 11th of August. From the commencement, the preaching was plain and pointed, and the prayer-meetings conducted with warmth and ability. But nothing unusual occurred till sabbath afternoon, though the way was doubtless gradually preparing for some signal displays of divine power and goodness. At this time a cloud of blessings broke upon the assembly. The mourners were called into the altar, which was soon filled to overflowing. Their cries and bitter lamentations were enough to melt the hardest heart, and to excite the feelings and call forth the sympathies of the most philosophical and stoical Christian. With the groans, sobs, and cries for mercy, soon began to be mingled some shouts of victory. These increased, till at length they prevailed. The whole mass seemed to experience a shock of divine power, which burst the bands of the poor captives, and brought them at once into liberty. The work went on gloriously till the conclusion. Thirty-seven presented themselves as converts. As several had retired, the number converted was probably near fifty. Our parting scene was truly affecting. Several, who had not done it before, bowed themselves, and asked our prayers. For one of them, in particular, great solicitude was felt: for him prayer was continued while the people were taking down their tents and dispersing. He has since become happy in God. The appearance of many testified that they left the place smitten with a sense of their sins.

Another meeting commenced in Canaan circuit on the 7th of September. A good degree of engagedness was manifested among the preachers and members from the commencement of the meeting.—Many seemed deeply sensible of the necessity of a deeper work of grace in their hearts. All the exercises were spiritual, and impressive. At an early stage of the meeting several presented themselves as penitents, and desired the prayers of the people of God. A travail of soul increased

in the saints. The thunder of the law, sounding from the stand, accompanied by Divine influence, alarmed the conscience, and the light of gospel truth, flashing from the tongues of the heralds of salvation, proved a discerner of the thoughts and intents of the heart. Many of the gay, and those who were previously thoughtless, were pricked in their hearts, and cried, What shall we do? The work of conversion, on this occasion, though deep, was in many instances gradual, and the evidence at first not so clear. But, in general, light increased, till joy and gladness filled the soul. A number of instances there were of powerful conversion, and some instances of persons who had not confidence to come into the prayer-meetings, but went into the roads to pray, and were there set at liberty, and came into the encampment, testifying how great things God had done for them. On sabbath morning, a number who had become cold, had lost their first love, and got into the spirit of the world, some members of our church, and some of the Presbyterian church, presented themselves with the mourners as subjects of prayer. They felt a conviction of the necessity of being renewed, and to them the Lord graciously appeared the second time without sin unto salvation. Finally, it was a time of general grace, and we trust will be of lasting benefit to many individuals, and to the circuit generally. Near forty professed to have been converted at the meeting, and many, we trust, seriously resolved to seek the Lord.

Our last campmeeting in the district commenced on the 15th of September, in Kingston, Wyoming circuit. For some time previous there had been considerable excitement in some parts of the circuit, and the members of our church generally were looking forward to this meeting with great expectations. The way was evidently preparing for something signally important to the church.— Some unfavourable circumstances, with regard to the situation of the ground, a little damped the spirits of some while they were assembling; but these were soon forgotten; when the glory which shone upon us evinced that to be no less than the house of God and the gate of heaven. The commencement of the meeting was solemn, interesting, and powerful. The first prayer-meeting in the altar was honoured with the conversion of a soul, which was the commencement of a most gracious work of God, such as was never before witnessed in this part of the work. It would not be possible for me

to give in detail an account of the numerous interesting cases which occurred during the meeting, within the limits which it is necessary for me to observe in this communication. But I would state, in general, that the work progressed, from the commencement to the close, in an astonishing manner. The word, faithfully and forcibly announced, was quick and powerful, and the labours of the ministry and membership crowned with immediate and wonderful success; and the number of labourers was constantly increased, for as soon as any were brought into liberty, they went in pursuit of their relatives and acquaintance, and brought them forward, prayed for them, and exhorted them till they found the same pearl of great price. On Monday the crowd had retired. All remaining on the ground seemed interested in the great object for which we had assembled. In the morning, after an appropriate discourse, the sacrament of the Lord's supper was administered. This was a melting season. The saints were much refreshed, and inspired with fresh courage to discharge the duties devolving on them. After the ceremony was concluded, the mourners were invited into the altar, which, though it would contain a hundred persons, was soon filled, and large numbers still waited at the gates and hung on the railing. The altar was enlarged, and finally entirely taken down, that sufficient room might be made for all the mourners, and those who wished to labour for them. Some were constantly coming into light and liberty. The very ground seemed to be holy. All hearts were broken to pieces, and few had obstinacy enough left to resist the general impulse towards the place where prayer was so prevalent. The exercises continued without interruption till Tuesday morning. The whole of Monday night there was one incessant volley of prayer and praise, excepting a short space that was occupied by a *midnight cry*. The morning was delightfully pleasant; but the joy which sparkled in many countenances exceeded the splendour of the sun. Many who saw the sun set in the west, almost in the gloom and horror of despair, saw it now arising in the east under very different circumstances; for they now felt joy in their hearts, and a hope full of immortality, the Sun of Righteousness having previously arisen upon their hearts, with healing in his wings.— Previous to the conclusion of the meeting, those who had experienced religion since its commencement were requested to assemble near the stand. One hundred came

forward, and it was estimated that at least thirty had left the ground. Ninety-seven offered themselves as candidates for admission on trial. Between thirty and forty presented themselves as penitents, several of whom found comfort before they left the ground: for some, as though they had been riveted to the spot, continued there, and pleaded for mercy, and enjoyed the prayers of several of their friends till the people were principally dispersed, when they obtained the blessing they so much desired.

The glorious work continues, and the flame is spreading in various directions through the country. In Kingston many are turning to the Lord. We kept up meetings every evening for two weeks, when I left the place, and some professed conviction at every meeting. The pros-

pect seems to warrant an expectation of a great harvest of souls. Oh, that the gracious work may continue and increase, till the glory of the Lord shall fill the land!

One thing in this revival is peculiarly important. We as yet have witnessed nothing of that extravagance and disorder which sometimes attend reformatiōns.—The meetings have all been solemn and orderly, while the people have been overwhelmed with a sense of the presence and glory of God.

Finally, we think we have cause to expect much good in the district the ensuing year. May our expectations more than be realized!

With sentiments of love and respect, I am, dear sirs, your unworthy brother in Christ,

GEO. PECK.

Speedsville, Oct. 15, 1825.

CAMPMEETINGS ON THE CHAMPLAIN DISTRICT.

Letter from the REV. BUEL GOODSELL to the Editors, dated Charlotte, Oct. 19, 1825.

THE following account of the campmeetings held in Champlain district, during the month of September last, is sent for insertion in the Magazine.

THE first we held this season was in the town of Peru, N. Y., on the western shore of Lake Champlain—a most beautiful situation. A fine grove of young trees thickly spread their branches over the spot selected, and formed a very necessary and agreeable shade; and the pure waters of the lake glided gently along, within a few rods of the ground, with which the numerous assembly was amply furnished.

The time appointed for the commencement of this meeting was Thursday, the first day of September. Early preparations were made for the meeting. The ground around which the tents were erected, was considerably larger than what it had been on similar occasions, and the seats were more numerous than usual. On Thursday, one week preceding the time appointed for the commencement of this meeting, a number of tents was erected; and two or three days before the meeting began, there were many engaged in rearing up tents, until the ground was encompassed with them, from three to seven deep—in number between three and four hundred.

At the appointed hour, the congregation united in the worship of God, and gave themselves up in those devotions which terminated in the spiritual profit of several hundreds. The people listened with attention to the word, and the influence of the Spirit that attended, was an evident

token of Divine approbation. At the conclusion of this exercise at the stand, the preachers and people united in forming one general circle of prayer; and immediately hundreds were raising their strongest desires to God for the outpouring of his Holy Spirit, and the general revival of his work. It was not long before answers were given. Sinners were awakened, and coming forward, in many tears and strong cries for mercy, deplored their past folly, until God, in answer to prayer, sent deliverance and salvation.

After this manner the work continued to progress, and the Divine influence to increase among the people, until the close of the meeting. Souls were hourly coming into the kingdom of God, and singing and prayer were kept up night and day, with very little intermission, until it was judged that about one hundred souls were brought from darkness to light, and from the power of Satan unto God.

In addition to these, great numbers of backslidden professors were reclaimed. They had wandered in darkness, destitute of the peace and favour of God, but here they deplored their folly and unfaithfulness, and, with heart-rending lamentations, cried,

"Return, oh Holy Dove!—return,
Sweet Messenger of rest!

I hate the sins that made thee mourn,
And drove thee from my breast;”—

until the love of God was again manifested

to their souls, and they were enabled to say, "I know that my Redeemer liveth."

While such a work of God was going on among sinners, the hearts of God's people were enlarged, and many were the cries for full redemption in the blood of the Lamb. "Give me a clean heart; sprinkle me with clean water; cleanse me from all unrighteousness, and fill me with all the fulness of God," was the constant cry of many, until the blood of sprinkling purified their hearts. But this work was not confined to the membership. The preachers felt this glorious power also, and once, in particular, the Divine influence prostrated several of them upon the floor of the stand. The cries of the priests and people now went up to heaven together, and nothing, for a considerable time, could be heard, from the souls of happy hundreds, except shouts of praise and bursts of glory. "Truly, the place was none other than the house of God, and the gate of heaven."

The preachers on this occasion were very active and zealous: they were of one heart, and their labours were specially owned of God in the salvation of souls. We usually had seven sermons in a day. These were generally well arranged, and delivered in "demonstration of the Spirit," and often powerful effects were visible in the congregation while they listened attentively to the herald of divine truth.

The principal doctrines of the gospel were chiefly introduced in the sermons. The fall of man, his consequent depravity and helplessness, the divinity of Christ, the atonement, the influence of the Holy Spirit, and the necessity of faith in Christ to procure pardon and holiness: these are the truths which were repeatedly explained and enforced, and which God so eminently owned on the occasion.

Several missionaries from the province of Lower Canada, the brothers Richard and Henry Pope, Lang, and Stinson, attended the meeting, and favoured us with their highly interesting and useful labours of love. Our hearts quickly ran together, and the same spirit of faith, of zeal, and of love, animated our souls; and such was their satisfaction on the occasion, that one of them said, while beholding the wonderful work of God among the people, "This is worth crossing the Atlantic to see!"

But after we had spent the time, from the first to the morning of the fifth of September, in these delightful exercises, witnessing the conversion of souls, and the displays of the power of God, the pe-

riod arrived in which it became necessary to close the meeting, and return to our dwellings. The closing scene was moving indeed. While we enjoyed a short season in rehearsing the wonderful works of God, we beheld with delight parents rejoicing over their children, recently converted to God—brothers and sisters filled with redeeming love—and friends and neighbours exulting in the joys of present salvation, while tears plentifully bedewed almost every cheek, and loudly proclaimed the power and presence of the ever-blessed God.

Our second campmeeting was held in Pittsford, Vermont, and began on Tuesday, the 13th day of September. The weather was remarkably fine; except a few little showers, which occasioned once some uneasiness, and a little derangement of our order. This meeting also opened with displays of Divine power. The people of God became exceedingly happy on the first day of the meeting, and especially at the going down of the sun, about the time of the evening sacrifice, while the preacher was showing to saints and sinners the ability and willingness of God to save to the uttermost. The preaching at this meeting also was generally excellent, plain, pointed, and powerful, without much controversy; and the fundamental truths of revealed religion were forcibly urged upon the understanding and consciences of the assembly.

The general conduct of such as attended as spectators was with decorum, except on Wednesday, the 2d day of the meeting, when I never saw so much rudeness and inattention before in an assembly professing civilization. An entire indisposition to observe the order of the meeting seemed to prevail among them; and although our regulations were often read, and their propriety shown, yet the people behaved as if they had come to a theatre, or some military exhibition.

But on the last day of the meeting, the people were serious, attentive, and orderly, and God was pleased to visit many penitent souls with his converting grace. Great numbers of backsliders were powerfully reclaimed, and rejoiced in a sin-forgiving God, while the church seemed to be generally made alive, and many professed to be wholly sanctified to God. The conclusion of this meeting was glorious also. The Divine Presence reigned awfully in the assembly, and the people spake, as with tongues of fire, the things the Lord had done for them.

It was at this meeting that the preachers volunteered to hold the third, and ac-

cordingly it was appointed in the town of Stowe, Vermont, to commence on Tuesday, the 27th of September. The time shortly arrived, and the preachers from the various parts of the district arrived also. The day was very unpleasant. The rains constantly descended, and the weather cold and chilling, and every thing seemed to wear an inauspicious aspect. We, however, began to preach among the people the incomparable riches of Christ, and the Lord bore witness to the truth. Our souls became happy, and all the inconveniences of our situation were shortly forgotten in the sublime enjoyment of redeeming love. The rain was soon over and gone, the clouds also disappeared, and the morning sun, on the second day of the meeting, rose bright and clear over the eastern hills, and gilded the chilly forest with his warming beams. It was now more properly that our meeting began.— The word of the Lord was richly dispensed among the people on this and the succeeding day, and here also the Lord gave us souls as seals to our ministry.— Several were happily converted to God, and many were powerfully convinced of sin.

With the exception of two or three individuals, the people behaved with the greatest order and regularity. They were all attention to the ministry of the word, and listened as creatures that expect to give an account to the Judge of the quick and the dead. Indeed, such was the anxiety of many in the town to enjoy a meet-

ing of this description, that although they only had about ten days' notification of the appointment, yet every preparation necessary was made by the time, and nothing remained to be done when we assembled but to labour for the salvation of their souls.

The closing part of this meeting was gloriously solemn. The awful Presence was evidently felt throughout the assembly. Those that had not felt, or felt but little before, now burst into floods of penitential tears. The people of God rejoiced exceedingly; the young converts exulted in the wonders of redeeming grace, and scores of penitents crowded around them, waiting for the "troubling of the waters." Even after we had dismissed the assembly, the people, instead of leaving the place, turned upon their seats, and recommenced their supplications to God for mercy on the penitents. Indeed, most of the inhabitants of that vicinity seemed agitated: high and low, rich and poor, old and young, appeared now to be ready to give up to God; and since the meeting was closed, I understand that a glorious revival of religion prevails in that section of the country, and that one of the preachers of that circuit is entirely devoted to the charge of the reformation. May God spread this glorious work until the hearts of his people are filled with perfect love, and the world with the knowledge of God.— Amen.

B. GOODSELL.

STATE OF RELIGION ON THE NEW-HAVEN DISTRICT.

Letter from the Rev. SAMUEL LUCKY to the Editors, dated New-Haven, Nov. 1, 1825.

Of the state of religion in the district, a number of letters received from the preachers at our late district conference give me more direct information than I usually possess at any one time. In the small society to which brother Willett's labours are chiefly confined, he writes, that "for the last three or four months, the good Lord has been pouring out his Spirit upon the people. About twenty have joined society, most of whom have lately experienced the forgiveness of their sins; and the work is still, though perhaps slowly, progressing." There are flattering prospects in other parts of Dutchess circuit. Of Poughkeepsie, brother Pearce writes that "circumstances wear a more favourable aspect." They "have added nine new members; and several souls

appear to be sincerely engaged in seeking salvation. The account from Hartford is very similar. They have received the same number into the church; and, considering the difficulties with which that station has had to contend, prospects are considered encouraging. There have been revivals, more or less promising, on all the circuits: some of them assume very encouraging appearances. At our district conference, about two weeks since, in Amenia circuit, a good work commenced. In a part of New Milford, on the same circuit, where there had been very little preaching until brother Silliman visited it, something more than a year ago, a society of between forty and fifty has been raised up, of more than ordinary promise. Most of the subjects of this work are heads

of families, and permanent residents in the place. Our next quarterly meeting for the circuit will be attended in this society. A few miles east of this, a good work is progressing under the labours of brother Dickerson. Very considerable additions have been made to the little society in this place within a year past. New-Haven and Hamden are prosperous. Between thirty and forty have been added to the church within the charge since the campmeeting at Compo; and there are evident signs of an increasing attention. From other parts of the district I have had no late

intelligence sufficiently specific to be employed in this place. But, taking into view all the favourable intimations which appeared in different places while going around the district the last time, I must think that I have never seen the cause in so promising a condition since I have had a general knowledge of it in Connecticut. The preachers, both travelling and local, harmoniously labour with increasing ardour, in the prospect of soon witnessing more glorious "times of refreshing from the presence of the Lord."

Yours, affectionately, **SAM'L LUCKY.**

STATE OF RELIGION ON THE BLACK RIVER DISTRICT.

Letter from the REV. DAN BARNES to the Editors, dated Lowville, September 14, 1825.

WITH pleasure I inform you that the commencement of the present year is auspicious. I have attended two quarterly meetings and one campmeeting on the district to which I am appointed, since our last conference; and I am happy in saying that the power and grace of God were manifested in an uncommon degree and manner. Impenitent sinners became penitent, mourning souls were comforted with the consolations of pardoning grace, and some who had been long praying for clean hearts, were enabled to testify, from experimental knowledge, that God hath power to cleanse the soul from all sin, even in this life. Our campmeeting commenced on the sixth, and closed on the morning of the ninth of the present month; at the beginning of which the trumpet sounded, and the people repaired to the seats, when some addresses were delivered from the stand, a hymn of praise sung, and prayers were offered to Almighty God. I think that I never beheld such a scene before. All appeared to feel the power of the Spirit. The triumphant shouts and glowing countenances of the people of God, the heartfelt sighs and flowing tears

of the broken-hearted penitents, together with the gloom of astonishment and dismay which covered the unyielding sinners and stubborn infidels, presented a scene more solemnly interesting than what I am able to describe. We have had our afflictions in this section of the work; but the spirit of revolution and division, which has troubled us for years in this district, has at last subsided, and our prospects are now truly flattering.

Our people most cordially embrace the doctrines and discipline of our church, and with a laudable zeal second our endeavours to carry them into complete effect.

If we except two or three solitary persons, we feel authorised to say that the most perfect friendship and harmony subsists between the travelling and local preachers. Our brethren, the private and official members of our societies, embrace us in the arms of Christian affection and brotherly love. Oh, may the great Head of the church enable us to serve them faithfully, and bring them and us, with all the faithful, to his everlasting kingdom, through Jesus Christ our Lord.

REVIVAL OF RELIGION IN BALTIMORE, MD.

Letter from the REV. SAMUEL MERWIN to the Editors, dated Baltimore, Oct. 26, 1825.

mighty things are done in the land of our pilgrimage. Sinners are converted into saints, and the weak are made strong. Jesus, "the name high over all," conquers his enemies by the power of his word, and leads them to victory and glory.

Baltimore is visited with mercy and salvation. Yes, let it be told to the glory

of God our Saviour, that even here many have been brought to the knowledge of the truth through faith in Christ. Through the summer, the congregations were large and attentive—the preaching, experimental and practical, plain and pointed. Some few were awakened to a sense of their danger, and found peace in believing, and

many of the people of God were excited to greater diligence, and to seek for more of the mind of Christ.

Our campmeeting was in August. The weather was excessively hot, but great numbers repaired to the grove; and such a spirit of engagedness I think I never witnessed on any occasion. The people of God were much revived, backsliders were reclaimed, and many a sinner tasted the pardoning love of God.

Immediately on our return, the revival commenced in the city with power and glory. The east station was first, and has been the most highly favoured, although the work has been diffused all over the city, in all our congregations.— Meetings for preaching and prayer have been continued almost every night in the week, and our largest houses of worship frequently crowded to overflowing.

All classes and ages have been embraced in the work, but by far the greatest proportion have been persons of good moral character, and from the age of eighteen to twenty-five. Gentile and Jew, Protestant and Papist, have been enabled to testify that Jesus has power on earth to forgive sin.

Very few days have passed, if any, but that some have professed to find the pearl of great price. We have witnessed great displays of the power of God. Yes—“Jesus the conqueror reigns!” We have known from fifty to a hundred and fifty in deep distress, crying for mercy, under the most pungent conviction for sin, while deep solemnity rested on a crowded and attentive audience.

Of those who have professed to obtain a sense of sins forgiven, I am not able

to determine, but I presume I shall be within bounds if I say five or six hundred.

Since conference, in this station, we have admitted on trial over four hundred; and in the east station they have admitted almost three hundred: so that in the city not far from seven hundred have been admitted on trial in the church since last April, and the work continues to progress. Sinners are yet awakened, and brought to the knowledge of the Saviour in the pardon of sin.

Those who have been received give a very clear and satisfactory account of a work of grace upon their hearts, and of the old doctrine of the *knowledge of salvation by the forgiveness of sins*.

The scene has been glorious, and the labours of the preachers and the people of God have been very considerable, and the excitement has been great. But one or two things have marked the work so far, and that is, we have had very little, if any, extravagance, or what I should call extravagance. Our meetings have concluded at a seasonable hour: the people have retired in order and with solemnity.

In conducting our meetings, we have most uniformly addressed the congregations with a short sermon or exhortation, in which was stated and explained the nature and necessity of the religion of Jesus Christ; and very often, by the time we have finished the address, the altar has been crowded with penitent, weeping, praying mourners. I could give you some very interesting cases, but I have hot time.

I know that you will praise the Lord for his goodness, and for his wonderful works to the children of men.

HIGHLAND MISSION.

Letter from the REV. JOHN B. MATTHIAS, dated Peekskill, October 13, 1825.

THE work of God in this mission, I am happy to inform you, is still progressing. Our members are zealous, and are ardently seeking for higher attainments in grace. A class which was formed last winter by the preachers on Dutchess circuit, of seven in number, has increased to sixty. The work is also reviving on the west side of the river, in the neighbourhood of Fort Montgomery.

“ The dwellers in the vale and on the rocks
Shout to each other ;
And the distant mountains
Catch the flying joy.”

To this class I have added eight; and the whole number of members which have

been added in the mission, during the second quarter, is thirty-two.

I will now take the liberty to give you a short account of our quarterly meeting, which was held the 8th and 9th of this month, (October,) at a brother Falke-
nar’s, on the bank of the North river.—
Brother E. Woolsey presided on the occasion. On Saturday, the preaching and other exercises were accompanied with much of the Divine influence. On the sabbath the congregation was quite large, probably between four and five hundred. It was a truly pleasing sight to see them descending from the mountains, issuing from the vales, and crossing the river in boats, to worship the God of heaven.—

The preaching was indeed powerful, and God owned his word remarkably. Sinners were awakened, and such was the holy unction that rested upon the congregation, that with difficulty the people

of God could repress their feelings; and now and then loud shouts of glory and praise to their heavenly Benefactor would burst from them. Truly it may be said, "He maketh his ministers a flame of fire."

POETRY.

From the Wesleyan Methodist Magazine.

THE PLANT OF RENOWN.

A Christmas Carol.

Beauteous plant of high renown,
Rising from a barren soil;
Foliage fair thy boughs shall crown,
Richer fruitage pendant smile;
Deep thy roots shall pierce below,
High thy spreading branches rise,
Fragrant, bright, thy blossoms blow,
Wafting incense to the skies.

Lo! I see thy verdant leaves
Soft their healing dews distil;
Earth the precious balm receives,
Life and joy the nations fill;

Health the wounded spirit cheers,
Tasting thy ambrosial fruit;
Blooming Eden re-appears
Where thy boughs luxuriant shoot.

Bending o'er the silver flood,
Endless life's translucent stream,
Bears the breeze thy sweets abroad,
Thy bright hues on the waters gleam:
Rise! in richer foliage, rise!
Beauteous plant of high renown,
Bid thy branches touch the skies,
The wide earth with thy shadow crown.

A. B.

THE SONG OF THE ANGELS.

(Luke ii, 8.)

By the Rev. Robert Newstead.

How illustrious the scene, how transporting the sound,
Where the shepherds of Bethlehem lay,
When the light of Jehovah illumined the ground,
And the messenger angel was hovering round,
While he told where the Saviour of men might
be found!
What harmony dwelt in the lay!

The glory of heaven shone full on their sight,
While they in an ecstasy gazed.
So clear the strong beams, and so splendid the light,
That to more than mid-day it transform'd the dull night;
With trembling they bow'd at a vision so bright,
And adored, though afraid and amazed.

"Fear not," was the message proclaim'd from the sky,
"I bring you glad tidings of joy,

Of Him who was promised in ages gone by,
Of Him from whose presence all evil shall fly,
Who will wipe every tear-drop from Israel's eye,
And Satan's dominion destroy.

"Unto you in the city of David is born
A Saviour, anointed your king:
The Sun of your glory doth brilliantly dawn,
Whose beams shall illumine the distant forlorn,
Whose splendour the ends of the earth shall
adorn,
And endless salvation shall bring."

Then instantly burst from the Lord's holy hill
A glorious, angelical throng,
Singing, "Glory to God, peace on earth, and good
will,
From heaven in the highest, on man descend
still;
Let thy glory, Jehovah, the universe fill"—
Till heaven closed in on their song.

ERRATA.

Page 329, line 5 from top, put a *comma*, instead of a *period*, after the word "kingdom."
Page 331, lines 7 and 8, read *supreme*, instead of *superior*.
Page 405, line 3, first column, read "none had backslidden," instead of "nine," &c.

REPORT, &c.

REPORT OF THE COMMITTEE OF THE NEW-YORK ANNUAL CONFERENCE, ON THE SUBJECT OF THE DISTURBANCE AT THE METHODIST EPISCOPAL CHURCH IN THE CITY OF SCHENECTADY, IN NOVEMBER, 1824.

[The Committee by whom the following Report was prepared, were appointed by the New-York Conference, in May last. They regret that it has been delayed so long; but their dispersed situation, and other uncontrollable circumstances, have made this unavoidable. Possibly some, whose wish and interest it may be to keep the main question out of view, may not deem this apology sufficient. Such the Committee can scarcely hope to satisfy. Having said, however, what they believe to be the truth, and discharged a painful duty, they commit the whole to Him who judgeth righteously.]

Your Committee, aiming to devest this subject of factitious colourings, and to present the character and origin of the disturbance in a just light, having deliberately weighed the evidence taken on oath in open court, unanimously concur in the following report:

1. That on the evening of the Sabbath, the 21st of November, 1824, a disturbance, amounting to a serious riot, was made in and about the Methodist Episcopal Church in the city of Schenectady, which caused in the congregation, in the act of retiring from religious worship, great agitation and alarm.

2. That this disturbance did originate with three or four students of Union College, and a young man of the city, named O'Brien.

3. That one student of the college, and a young man formerly a student, and on this occasion associated with the students, were indicted for a riot, tried by a court and jury of the county, and, after a full hearing, found guilty.

The first fact, that such a scene did occur, is established by the testimony of all parties.

With respect to the second, the origin of the disturbance, your Committee deem it too clear to be questioned by any candid inquirer, that it was attributable to the *joint* misconduct of the parties above mentioned, whose behaviour in the church was equally reprehensible and disgraceful: O'Brien's for the rude manner in which he made his way into a seat between the students, and, on receiving a threat from them, taking out a knife, opening it, and holding it open in his hat;—the students', for not removing their hats from the seat when asked to make room by a person wishing a seat, and when room, it is believed, might easily have been made; but most specially for the threatening question among them, in O'Brien's hearing, after he had taken his seat, about a dirk: for, though they declare that they had no dirk, yet it is manifest that they wished to make O'Brien believe that they had. W. Thompson, one of those students, stated, in his testimony of what took place in the church, that he heard the "question about dirk," and supposed it "intended to intimidate O'Brien;" which question, as O'Brien states, induced him to take out his knife, and hold it open in his hat. The false pretence of a concealed dangerous weapon, for the purpose of intimidating a person in a house of worship, was equally dishonourable and culpable with the opening of the knife, and

holding it open in the hat, for the purpose, as alleged, of showing a preparation for defence. The disgraceful scene which ensued, your Committee consider imputable to the exaggerated report of the detention at the church, and the personal danger of one of their company, with which three of the students returned to college, and excited a ferment among other students; for they could scarcely have been ignorant that the course which they took was calculated inevitably to produce disorder and riot. Your Committee believe, from the evidence before them, that there was no "detention" of "Billy" (C. B. Dutcher) at the church; that he might have returned to college with his companions, without difficulty; or that, if he remained in the church, and was in fear of O'Brien, it was easy for him to have obtained the protection of the officers and members of the church, and other respectable citizens, who remained in the prayer-meeting.

This circumstance of the continuance of worship in the church by a prayer-meeting, so well calculated to allay apprehensions for "Billy's" safety while there, seems, however, not to have been reported by the students who returned to college, and excited an alarm. If they knew this fact, as your Committee believe they did, the inference is strong that their real object was not so much to rescue "Billy," their companion, as to gratify their resentment against O'Brien. James C. Magoffin testified that he heard one of the students (Anderson) say, "We have been *insulted*, and will be satisfied." Edward Bayard testified that when the students, on the report made by the three who came from the church, "left the college, they had not heard, nor did they know, that any person had remained for prayer;—that they were the more concerned because church was out, because while that lasted they should have considered it a protection." If any of the students, while in or near the church, at the close of its services, apprehended danger, they might have found protection there. If they returned to college, they ought to have gone together. It was as easy for four to return as three. If one, however, remained, and those who returned had any apprehensions for his safety, it was their duty to have applied to the president, or some of the faculty, in his behalf, and not to have excited a riot at a place of public worship on a sabbath evening, as in this case they certainly did. Your committee cannot, therefore,

concur in the assertion, that their demeanour, on this occasion at least, was either "peaceable" or "pious."

On the third point, the trial and conviction of the rioters, your committee deem it sufficient to adduce the following extract from a certificate of the county clerk:—

"At a court of General Sessions of the Peace, held in and for the county of Schenectady, at the City Hall of the city of Schenectady, on Tuesday, the 18th day of January, A. D. 1825: present—David Boyd, senior judge, J. D. S. Ryley, &c, judges. The People against John W. Anderson and Toliver D. Huff, indicted for a riot. On motion, ordered the trial of the cause, &c. The court charged the jury to retire, and agree on their verdict. After having agreed, they returned, and by their foreman say, that they find a verdict of *guilty*. The court sentenced the said John W. Anderson to pay a fine of forty dollars, and the said Toliver D. Huff to pay a fine of twenty dollars, and that they stand committed until paid."

Signed, "J. A. FONDA, Clerk."

With these facts before them, your Committee cannot but express their surprise and regret at the report on this subject of the committee of the college, whose duty it was to make a quarterly examination of the scholarship and conduct of the students;—a report to which pains have been taken to give a very extensive circulation, and which broadly declares that, in the judgment of that committee, the conduct of the members of Union College, generally, was on that occasion, especially considering the provocation which had been offered them, "remarkably pacific and forbearing;" and that they (the committee) "cannot therefore speak of it to the board of trustees in any other than terms of commendation."

The expression of such sentiments, and from such a source, your committee consider as calculated to exert a most unhappy influence upon the youthful community of a college, whose passions, without such stimulants, are sufficiently ready to be inflamed by the cry of "provocation" and "insult,"—the watchwords by which feuds and animosities between certain students and town-boys are too usually excited and fomented, and which it is the duty of all governors and visitors of such institutions to allay and repress. The sanctity of the Lord's day,—the premises of an unoffending church,—the peace and quiet of a worshipping assembly, composed in a large part, too, of females, were topics which it might have been hoped would have been urged by a committee of clergymen upon a body of young men in a state of excitement, as motives which ought to have led them to still greater "forbearance," even under all the provocation alleged. Nothing of this sort, however, appears. The threats and knife of an "assailant," as he is termed, are indeed mentioned by the committee in terms of strong indignation; but the previous threat of a *dirk*, in the midst of the church, on the part of the students, is passed over in utter silence. The commendation of their conduct is broad and explicit.

Your committee disclaim any feeling of hosti-

lity toward Union College, or any of its governors or members. Their object is, without respect to persons, to expose the disturbance of a place of worship to just reprobation; to counteract the pernicious tendency of the official commendation of the parties on one side, and to prevent the recurrence of similar outrages. They do not believe that the students of Union College, as a body, have any hostility to the Methodist church. The parents, or guardians, or relatives of many of them, are in some way connected with this denomination; in treating which with disrespect, they must be conscious that they would be reproaching themselves. Your Committee are very certain, too, that no member of any college, who should demean himself peaceably and decorously, would knowingly be suffered to be insulted or ill treated in any Methodist congregation, without receiving protection and aid. It is our duty to encourage the attendance of youth in our places of worship, and to treat them not only with civility and politeness, but with kindness and affection, and rather to overlook occasional youthful indiscretions, than, by repulsive harshness and severity, to drive them from among us.

Your Committee do not take upon themselves to vindicate the publications on this unhappy subject, which the excitements of the moment produced in the public journals. On both sides they are believed to have been marked with precipitance. Much less can they consent to be taxed with the task of vindicating the conduct of the young man, between whom and the students the disturbance commenced; or that his conduct shall in any respect be set off against the abuse and violation of the premises and rights of a church with which he had no connexion.

Your Committee have studiously confined themselves to the character and origin of the disturbance, as it occurred in and about the church; and, in their opinion, no extraneous or foreign circumstances ought to be suffered to hide those primary points from view. On either side, after the dispersion from the premises of the church, and on the subsequent days, other faults or errors may have been committed. These your Committee do not consider themselves appointed to investigate; nor, if they existed, can they affect the truth of the facts herein stated,—facts which are supported by the oaths of several of the parties themselves, and by other ample concurrent testimony.

A gross and indecent outrage was committed in and about the church on a sabbath evening, at the close of the religious exercises. Some of the students and late students of Union College, and the young man mentioned, were guiltily concerned in it; and it cannot be justified, on either side, by any provocation even alleged to have been received.

J. EMORY,
F. GARRETTSON,
DANIEL OSTRANDER,
EBEN SMITH,
SAMUEL LUCKEY.

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